

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 1

OCTOBER, 1926

Fundamentals of Church-Building

Do Priests Live as Long as They Should?

The State and Eugenical Sterilization

The Problem of Evolution

The Right Notion of Theft

Sermons in Stone

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;

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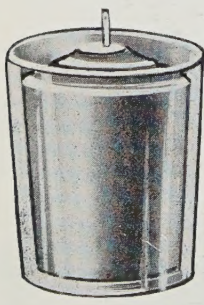
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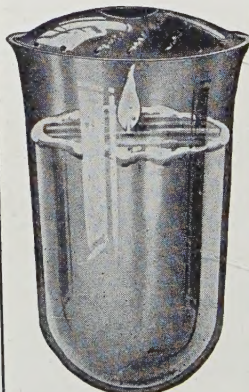


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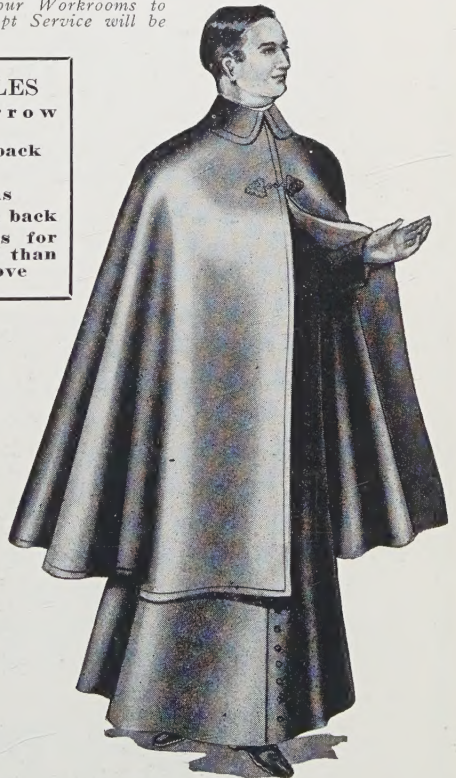
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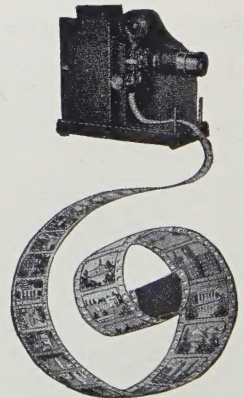
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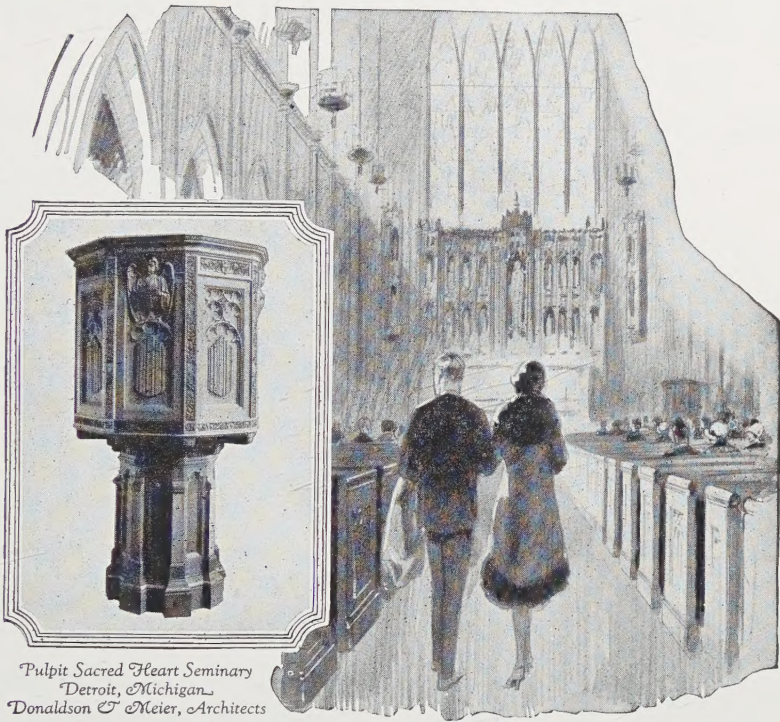
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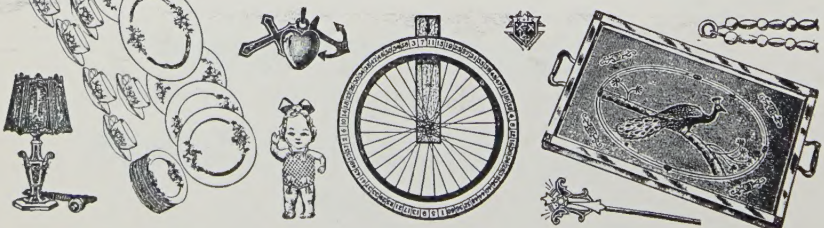
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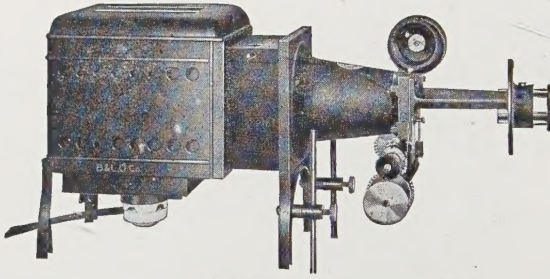
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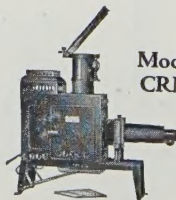
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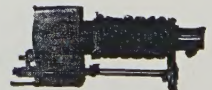
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VOL. XXVII, No. 1

OCTOBER, 1926

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The Homiletic and Pastoral Review

Vol. XXVII

OCTOBER, 1926

No. 1

PASTORALIA

The State and Eugenical Sterilization

The question whether the State has a right to impose sterilization on those whom it deems unfit to propagate the human species, presents a focal point at which many lines of argument intersect. It cannot be treated in isolation, but must be viewed in relation to many other ethical problems upon which it bears. It ramifies in many directions, and has broad surfaces of contact with such basic problems as the extent of state authority, the nature of marriage, the existence of natural rights, the dignity of human personality, and the right of the Church to enact matrimonial legislation in behalf of its subjects. We are confronted by a very complex situation that demands the utmost circumspection.¹

The question becomes even more complicated by the fact that modern morality shows a willingness to dissociate sexual life from the duty of procreation. Marriage in this new ethics is not essentially connected with the begetting of children, and the contracting parties may at their discretion entirely or in part exclude this purpose. According to this view, the sexual act is justified in itself and for its own sake, and requires no ulterior end for its justification. Thus Dr. Havelock Ellis, who writes as follows: "We have seen that the art of love has an independent and amply justifiable right to exist-

¹ "These various enactments, actual and prospective, are mentioned here to give some idea of the trend of thought outside of the Church. The encroachment of remedies such as the above on the liberty of the subject and on the actual matrimonial discipline of the Church, will be immediately apparent. The moment they are mentioned, there arises a clash of interests, ideals and sentiments. To allow defectives unrestrained liberty would appear to be a menace to the welfare of the community, whilst to subject them to all the remedies proposed would seem to be an unnecessary violation of their rights and perhaps an infliction of unwarranted cruelty. We must move warily and scientifically" (Rev. Thomas J. Gerrard, "The Church and Eugenics").

ence, apart altogether from procreation. Even if we still believed—as all men must once have believed and some Central Australians yet believe—that sexual intercourse has no essential connection with the propagation of the race, it would have full right to existence. In its finer manifestations as an art, it is required in civilization for the full development of the individual, and it is equally required for that stability of relationships which is nearly everywhere regarded as a demand of social morality. . . . Sexual union, for a woman as much as for a man, is a physiological fact; it may also be a spiritual fact; but it is not a social act. It is not until a child is born or conceived that the community has any right to interest itself in the sexual acts of its members. The command ‘Be fruitful and multiply,’ which the ancient Hebrews put into the mouth of their tribal God, was, as Crackanthorpe points out, a command supposed to have been uttered when there were only eight persons in the world. If the time should ever again occur when the inhabitants of the world could be counted on one’s fingers, such an injunction, as Crackanthorpe truly observes, would again be reasonable. But we have to remember that today humanity has spawned itself over the world in hundreds and even thousands of millions of creatures, a large proportion of whom, as is but too obvious, ought never to have been born at all, and the voice of Jehovah is now making itself heard through the leaders of mankind in a very different sense. The second great channel through which the impulse towards the control of procreation for the elevation of the race is entering into practical life, is by the general adoption, by the educated classes of all countries, of methods for the prevention of conception, except when conception is deliberately desired. It is no longer permissible to discuss the validity of this control, for it is an accomplished fact, and has become a part of our modern morality. Marriage, in so far as it is the partnership for mutual help and consolation of two people who in such partnership are free, if they please, to exercise sexual union, is an elementary right of every person who is able to reason, who is guilty of no fraud or concealment, and who is not likely to injure the partner selected, for in that case society is entitled to interfere by virtue of its duty to protect its members. But the right to marry, thus understood, in no way involves the right to procreate. For, while marriage *per se* only affects the two individuals concerned and

in no way affects the State, procreation, on the other hand, primarily affects the community which is ultimately made up of procreated persons, and only secondarily affects the two individuals who are the instruments of procreation. So that, just as the individual couple has the first right in the question of marriage, the State has the first right in the question of procreation. The State is just as incompetent to lay down the law about marriage as the individual is to lay down the law about procreation."² Here the impossible is attempted. Procreation is not an accident of sexual union, but is naturally and essentially bound up with it. To separate the two is an arbitrary proceeding neither intended nor sanctioned by nature. Such separation is only effected by human perversion, which has invented mechanical devices to frustrate the purposes of nature. Nevertheless, it can easily be seen how this new ethical theory gives a novel twist to the question with which we are dealing, for according to it marriage and sexual intercourse would not have to be denied to those who have been deprived of the procreative faculty. Since we cannot accept this view, we must of necessity be more loath to concede to the State the right to deprive a class of individuals of the procreative power, and thus to bar them from the happiness and the consolations of married life. Sterilization in our view entails a very serious disability. It excludes the sterilized individual from the state of matrimony, and compels him to lead a celibate existence. Hence, it is impossible for us to regard sterilization as lightly as some advocates of eugenics are inclined to do.

EXTENT OF STATE AUTHORITY

There still exists a group of philosophers who merge the individual in society and loudly proclaim the absolute character of the State. According to the teachings of this group, the individual has no inalienable rights which the State is bound to respect. This belief in State omnipotence is more widespread than we imagine. In many arguments it is the tacitly accepted, though not openly avowed premise. In his painstaking study on sovereignty, Professor Harold J. Laski says: "We have been perhaps too frankly worshippers of the State. Before it we have prostrated ourselves in speechless admiration, deeming its nature matter for the most part beyond our

² "Studies in the Psychology of Sex" (Philadelphia).

concern. The result has been the implicit acceptance of a certain grim Hegelianism, which has swept us unprotestingly on into the vortex of a great All which is more than ourselves. Its goodness we might not deny. We live, so we are told, but for its sake and in its life, and are otherwise non-existent. So the State has become a kind of modern Baal to which the citizen must bow a heedless knee."³

Scholastic Philosophy is clear and emphatic on this point. "We must insist," writes Dr. J. Elliot Ross, C.S.P., "that the authority of the State is subject to the moral law, and that the moral law guarantees certain inalienable rights to the individual. The State exists for the good of the individual, and not the individual for the good of the State. Any theory making the State omnipotent, is un-Christian and must ultimately lead to disaster. In harmonizing the claims of the State and those of the individual, no philosophy has been more successful than the Scholastic. This follows the golden mean, defends the individual against unjust aggression by the State at the same time that it insists upon the individual's duties to the common good."⁴

³ "Studies in the Problem of Sovereignty" (New Haven). State absolutism is expressed in the following passage: "Der einzelne Mensch ist eigentlich nur eine Abstraktion, gleich dem Atom des Physikers. Der Mensch, hinsichtlich alles dessen, was ihn zum Menschen macht, ist nicht erst als einzelner da, um dann auch mit andern in Gemeinschaft zu treten, sondern er ist ohne diese Gemeinschaft gar nicht Mensch" (Paul Nathrop, "Sozialpädagogik"). The same view is reflected in the following quotation: "M. Gabriel Tarde in a picturesque passage once wrote: 'We are told that our body is a little condensed air, living in the air; might we not say that our soul is a bit of society incarnate, living in society? Born of society, it lives by means of it.' Lest this may seem to be the far-fetched hyperbole of a mystic, let it be said that such doctrine is the uttermost commonplace of social psychologists. It is for this reason that, in looking for the principle of societal life, we do not need to grub around for some special or recondite social instinct, altruistic impulse or group faculty, either inherited or injected. The principle lies implicit in man and his development. He cannot become man, a human individual, without at the same time becoming incorporated beyond recall and almost beyond analysis into the mental whole which constitutes society, for the social bond is established and rooted in the development of self-consciousness itself. Here we are plumped once more into the problem of the individual *versus* the group. Is the individual made for society, or society made for the individual? Neither. Which was prior? Again neither. They are complementary and indispensable to each other. Yet the individualistic philosophers, and even so modified an individualist as Professor Eucken, charge us unceasingly to remember that the individual is everywhere and always something above and beyond a mere portion of the social whole. He is fundamentally and eternally himself, unique, a member if you please of some higher spiritual order, God's Universal Kingdom. 'The individual,' says Eucken, 'can never be reduced to the position of a mere member of society, of a church, of a state; notwithstanding all external subordination, he must assert an inner superiority; each spiritual individual is more than the whole external world.' It is idle thus to oppose society to the individual" (Dr. Arthur James Todd, "Theories of Social Progress," New York City).

⁴ "Christian Ethics" (New York City).

Dr. Charles C. Miltner, C.S.C., is equally outspoken: "It will scarcely be contradicted that society exists for the sake of the citizens, for their good, their welfare. It follows, therefore, that individuals and families do not exist for the good of the State, but, *vice versa*, the State exists for the good of the individuals, and it finds its justification solely in the accomplishment of that end. The reason for this, says Dr. De Wulf, is because every human individual has a sacred value, an inviolable individuality, and as such he has a personal destiny, a happiness, which the State must aid him to realize. It follows also that the individual has rights which the State may not molest; rights which in its legislation it is bound to respect, and that not for a time or a given locality, but always and everywhere, for they are rights inherent in the human personality itself. These are the rights connoted in the declaration of American Independence. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. Scholastic Ethics, therefore, finds itself in perfect accord with genuine fundamental American political theory, and thus upholds just and stable government by defending the rights and the dignity of the governed."⁵

The extent of the power of the State is measured by its needs. It may legitimately do whatever is necessary for the realization of the end for which it exists. Those who claim for the State the right to make sterilization compulsory in the case of a certain class of individuals, must prove that such action is necessary for the common good, or that it is required by the State as a means of self-defense against the dangers arising from this class. The State has a right to protect itself, and, if it becomes evident that sterilization of defectives is the only effective protective measure by which the State can secure its continued existence and ensure the common welfare, the moralist no longer can deny it the right to this measure. This point will hardly be disputed. But controversy begins as soon as we approach the two questions of fact involved in the above proposition. It will be denied that the existence of defectives constitutes a menace of such really alarming proportions that it could not be met by less drastic methods, and it will be contended that

⁵ "The Elements of Ethics" (New York City).

sterilization really will not prove an efficacious means of escaping the alleged danger. It will also be urged that, even if the conditions set forth were verified, the remedy proposed is fraught with such inherent possibilities of abuse that on that score it would have to be rejected. These objections will have to be considered in detail, since they are of a very serious nature.⁶

THE MENACE OF THE FEEBLEMINDED

The presence of a large number of mental defectives enjoying unrestrained freedom constitutes, no doubt, a real danger to the community. Some of them are criminally inclined, and thus furnish a large percentage of that class which threatens the peace and the order of society. Others, though free from criminal tendencies themselves, readily become the victims of the unprincipled members of the community. They are an invitation to criminal exploitation on the part of the unscrupulous. Moreover, when they are allowed to propagate, they infect the better stocks of the community, and in this manner contribute to a gradual deterioration and degeneration of the race. Consequently, it is perfectly legitimate to speak of a menace of the feeble-minded. This, however, merely proves that feeble-mindedness is a phenomenon to which an enlightened community must devote serious attention, and with which it must learn to grapple effectively. Feeble-mindedness must be kept under control, and its growth must be checked. Indifference in this respect would lead to very disastrous consequences. It may be put down to the credit of eugenicists that they have aroused society to a realization of the grave peril in its very midst. From this, however, to the advocacy of extreme measures and drastic legislation is a long step.

None but alarmists will claim that the menace at present has

⁶ "Quo pacto jus habet princeps, positus ponendis, mutilandi aut etiam occidendi, sive in punitionem criminum, quæ punitio necessaria est ad reliquos a sceleribus deterrendos, sive directe ad societatis vel individuorum defensionem contra nocentes. Porro juxta hæc principia solvenda est questio nostra. Ex illis autem liquido apparet principi non esse agnoscendum jus ut vasectomiam peragendam jubeat, nisi in quantum constiterit illam mutilationem (in uno alterove individuo vel in civium categoria) esse necessariam vel ad tuendam vitam seu jura individuorum vel ad conservandam ipsam reipublicæ vitam socialem, sive per modum punitionis, sive per modum directæ defensionis contra elementa nociva ejus incolunitatem in grave discrimen vocantia. Quæ conditio, pro legitimanda qualibet gravi mutilatione necessaria, strictius hic est urgenda pro majori gravitate mutilationis vasectomiæ, signanter si censetur esse non modo sterilzans, sed et impotentiam ac matrimonii e impedimentum inducens" (A. DeSmet, "De Vasectomia," in *Collationes Brugenses*, 1912).

reached such proportions that society might be said to be in an actual state of self-defense. Surely, it is downright folly to underestimate an evil, but it is equally foolish and pernicious to exaggerate a danger. Unreasoning fear has frequently led men into calamitous errors. There is just now the possibility that a panicky fear of an imaginary invasion of degenerates will prompt society to adopt measures of self-protection of which in soberer moments it will feel ashamed. We have good reasons to suppose that the fear of racial degeneration which has gripped some social reformers and makes them clamorously demand drastic measures of prevention, is not free from hysterical elements. It is a pity that popular opinion usually oscillates between extremes; rarely does it assume a calm and genuinely critical attitude. Reformers not unfrequently are even more hysterical than the public. Very little light can be expected from these quarters. The following passage aptly describes the divergence of sentiment existing with regard to our problem: "Toward the feeble-minded there have been displayed most divergent attitudes, ranging from complete indifference to great alarm. Even today, large numbers of the American people seem to take no interest whatever in the problems presented by our mental defectives, while others go up and down the land, forecasting the downfall of our civilization if the rapid multiplication of the feeble-minded be not hastily checked. But not only is there a great variety in popular attitudes; scientific men as well have disagreed radically concerning the social significance of feeble-mindedness. Thus, Terman has told us all feeble-minded are at least potential criminals, while Healy has informed us with equal assurance that he has found the accepted dictum which holds that the feeble-minded person is a potential delinquent to be utterly untrue."⁷ Under such circumstances, to speak of a condition of emergency due to the rapid increase of degeneracy would undoubtedly be exceedingly rash and wholly unscientific. It would be unwarranted to assert that society at present is confronted by a real emergency, as far as the problem of feeble-mindedness is concerned. We are as yet in no danger of being overwhelmed by an imminent invasion of degenerates.⁸

⁷ Dr. Stuart Alfred Queen and Delbert Martin Mann, A.M., "Social Pathology" (New York City).

⁸ "Auch sind die meisten heutigen Staaten wenigstens keiner augenblicklichen Gefahr durch verderbliche Rasselemente ausgesetzt. Auch stehen vielen Staaten

The first condition, then, that would legitimize sterilization as a measure of social self-protection, seems to be absent. It cannot be proved that a state of emergency exists. Wisely, therefore, we hesitate to concede the State a power of so far-reaching and summary a nature. We cannot bring ourselves to sacrifice the rights of a number of unfortunate individuals to avert an illusory danger, which may turn out to be nothing but a phantom existing merely in the minds of some alarmists and pessimists. Before we make such a vital concession, we must have proof of a more substantial and convincing character. The negative conclusion at which Father A. DeSmet arrives appears to be in full accord with the principles of ethics and borne out by the facts. It reads: "Vasectomia non est medium necessarium quo societas sui incolumitatem directe protegat et defendat contra nocentes. In hoc præprimis insistentur licetis patroni, quatenus timendum velint ne defectivi et abnormes, si servetur eorum fœcundandi potentia, proles generent defectivas et ad crimina proclives, quarum multitudine ipsa societatis existentia in discrimen vocetur. Jamvero non admittimus ex procreatione prolium degenerum ex illis viris periclitari societatis existentiam. Numerus namque huiusmodi virorum et prolium inde nascentium, in Statu aliunde rite moderato, semper manebit relative exiguus, et societatis integritas stare potest cum existentia quorundam membrorum abnormium et degenerum."⁹

A return to more conservative positions is in evidence. Very noteworthy are the findings of the Central Association for Mental Welfare, an organization in London which during the past ten years has taken care of 34,000 cases of mental abnormalities. In a statement to the *London Times*, they give it as their conviction that

noch ganz andere Mittel und Wege offen, um den Gefahren der Rassenverschlechterung zu begegnen. Insofern ist eine gesetzliche Sterilisierung für den Augenblick wohl verfrüht" (Dr. Joseph Mayer, "Die Unfruchtbarmachung Geisteskranker," in *Bonner Zeitschrift für Theologie und Seelsorge*, 1926).

⁹ *Loc. cit.* Cfr. Dr. Austin O'Malley, who writes: "The advocates of freakish legislation harp on the assertion that insanity and imbecility are increasing alarmingly, and as a consequence the entire nation is degenerating. . . . It is not true that insanity and mental imbecility are increasing in a very marked degree in the United States. The number of inhabitants in this country is increasing rapidly, and, as there are more people here than there were a few years ago, the number of the insane and the mentally defective has increased *pari passu*, but the percentage does not increase to any degree that calls for immoral and ineffective legislation. Only of late years have the State governments begun to classify, diagnose, and gather up the insane and the imbecile, whom we always have had with us, and these processes have brought the defectives into the light" ("The Ethics of Medical Homicide and Mutilation," New York City).

"a general policy of sterilization would be ineffective in prevention; that the freedom accompanying it would be attended with positive harm to the defectives themselves; that it would delay institutional provision for their segregation, which we regard as the only safe remedy; finally, that it would fail to provide any effectual safeguard either for defectives or for the community."¹⁰ Here we have testimony that cannot be taken lightly, since it emanates from men who have both knowledge and experience. Apparently, these men know nothing of an alarming situation that threatens society with dire ills and that calls for radical measures of self-defense. From the calm tone that pervades their report, it appears that they have the situation well under control, and that they feel able to cope with it without emergency measures. We do not wish to be understood as belittling the evils of feeble-mindedness or underrating the danger of racial degeneration. These evils are very harrowing, and this danger is very real. Society must take cognizance of its mental defectives, and do everything in its power to alleviate their woeful condition; it must likewise try to prevent the growth of degeneracy. But we hold that both of these ends can be obtained by more humane and effective methods than sterilization. The latter represents an emergency measure to which society should have recourse only after other promising policies have been given a fair trial and failed.¹¹

CHARLES BRUEHL, D.D.

¹⁰ Quoted from *America*, March 27, 1926.

¹¹ "Ohne auf diese Vorschläge im einzelnen einzugehen, müssen wir aus dem Ganzen doch entnehmen, dass es bessere Wege als Tötung und Sterilization gibt, um die Gesellschaft vor untragbarem Schaden zu bewahren" (*Caritas*, Freiburg, July, 1926).

SERMONS IN STONES

By GEORGE H. COBB

At the dawn of the thirteenth century, the souls of the people in Europe were drooping for lack of the spiritual moisture of religious instruction. Then, by the grace of God, there sprang up almost simultaneously the two great preaching Orders under St. Dominic and St. Francis to evangelize Europe afresh. The enthusiasm with which the Franciscans and Dominicans were everywhere received, and the astounding rapidity with which they were established all over Europe, testify amongst other things to the craving for religious knowledge which had for a time remained unsatisfied. Social conditions had changed, towns were speedily rising, and the older monastic Orders which sought the retirement of the country had not changed their policy to suit the new conditions. Art was a valiant ally of the Church in keeping the people (who possessed practically no book learning) fully instructed in their religion. In the twelfth century, a remarkable School of Sculpture had arisen in France, which was entirely devoted to the use of the Church. In the thirteenth century appeared the dawn of sculpture in Italy, when Niccolo Pisano carved the beautiful pulpit in the Cathedral of Pisa. The same century saw the dawn of true Italian Art, when Duccio and Cimabue took their courage in their hands, and, timidly at first, broke away the fetters of Byzantine tradition. They were immediately followed by Giotto and Simone Martini, who made this same century famous with their frescoes. I hope to treat in a further article on the preaching power of certain Italian frescoes. This article rather seeks to show how the church architecture in Northern Europe, in the great ages of faith, was intended to teach people their religion.

The thirteenth century witnessed a perfect fever for church building in France, and then some of the noblest Gothic cathedrals first saw the light of day. The Crusades were over, war had ceased for a time, and men began, not only to put their own houses in order, but also to put God's House in order, for many churches had fallen into a woeful state of disrepair. From their structural design these newly built churches were fully intended to raise the

hearts of the people to God (the one aim of true religion) in a manner suited to the Northern temperament so different to that of the sunny South. In radiant Italy, the walls of the church were oftentimes as huge frames to hold the frescoes that covered them. That miracle of beauty, St. Mark's in Venice, is gleaming with mosaics from roof to floor. Both the upper and lower Churches of St. Francis at Assisi, built in the thirteenth century, have their walls laden with frescoes. In those days, painting did not thrive in the Northern European countries. Therefore, Northern France and her cousin England relied on stone to do the same work of instruction as the frescoes of Italy. The stone carvings at Rheims and Chartres, which came quite a time before the pulpit at Pisa, show a genius for sculpture which is in many ways a mystery. We know not even the names of most of these mighty French sculptors nor the source of their inspiration. I have before me photos of certain religious subjects carved in stone only a few years before the great statues at Rheims, and still to be seen in the *Psalterium* at Tours. They are rude and almost repulsive in their grotesqueness. However came the unknown French sculptors to advance so rapidly in their art? Those stone carvings of the Northern cathedrals of France most certainly taught the people their faith. What Catholic can even today stand unmoved before that terrible Last Judgment in stone at the entrance of Rheims Cathedral? Nay, these carvings in stone, far from keeping the people in gross ignorance, gave to the world all the sacred and profane knowledge of that day. With eyes agleam with faith, and hearts burning with love, those master builders and carvers used all the genius with which God had endowed them to the glory of His Name in raising those mighty Gothic cathedrals, each one to be not only God's dwelling, but a house of prayer where everything would conspire to raise men's hearts to the Great God who made them. The whole cathedral is steeped in mysticism, for the minds of the Normans of the thirteenth century were peculiarly mystical. The rearing up of pillar from floor, arch from pillar, and vaulted roof from arch, the whole rising upwards, for ever upwards—was but a sign of the times when men were for ever eagerly striving for closer union with God in the mystical way. Mysticism can only be conveyed to the mind by symbolism, and therefore mystical writers for ever

have recourse to similes to convey some idea of their meaning. Gothic architecture also uses the language of signs. How can a sculptor carve in stone an exhortation to fix the mind on heaven and have recourse to prayer? The tower is the answer, and symbolism is here the language that speaks to the eye. The tower rising higher and higher in its heavenward course, till exhausted it fades away into a fine point like that matchless South Western tower at Chartres, expresses the striving of that age after closer union with God; it is a continual cry to the people, *Sursum corda*; and lastly, it is a fervent exhortation to prayer, for like yonder soaring tower "the prayer of the just man pierceth the clouds." It is the writer's intention to illustrate the symbolism of Gothic architecture, how it speaks to men of the other world, the lessons of faith it teaches them, by appealing to the loveliest shrine the Mother of God possesses in these Northern lands—the Cathedral of Chartres. We know nothing of the mighty sculptors who bejewelled this Home of Mary with their wondrous art, nor do I think this accidental. Their work was done for the glory of God and not the praise of men, and they were content if only their names were written in the Book of Life. Quite different was the spirit of Italy, where the names of the great artists have been carefully handed down through the ages. True Gothic inspiration will have nothing but the best in God's House, so that the most exquisite carving can often be found clinging to the roof, where it is seen as a rule only by the eye of God. In Milan Cathedral the vaulted roof is an imitation painted on canvas. The Gothic cathedral was not only the dwelling place of God to be built and ornamented with sculpture that required men to give of their best, nor was the call in vain; it was also the people's library, and had to supplement the work of the preacher by telling them much about their religion.

Away back in the twilight of history, Chartres had a shrine to Our Lady, for there is a tradition that the Druids had built on that very spot an altar to the "Virgin that would conceive." That great crypt under the cathedral at Chartres, with its dim light and the mystical chapel of Our Lady of Chartres (the roof of which is thick with the soot of the candles that have burned there through the ages), is one of the memorable things of life for anyone who has visited it. Mass is served in that crypt with a reverence such

as I have never seen elsewhere. The dire and dreadful deeds of boys as a class pale into insignificance when compared with the deeds of that peculiar species of boy on the Continent known as altar boy. But, here in the crypt, these boys answer the Latin slowly, clearly, reverently, and their whole behavior is a sermon on the greatness of the Mass.

When the Cathedral of Chartres was burnt by fire in the twelfth century, the wailing cry went over the length and breadth of the land: "Our Lady has no home." The response was such as could only have taken place in an age of intense faith. Here I feel tempted to quote certain passages from the classical work of Huysmans on Chartres, "*La Cathedrale*," in which he himself is quoting from an ancient manuscript: "Then, under the guidance of the spirit, came a battle in every workshop with brute matter, the struggle of a nation vowing, cost what it might, to save a Virgin, homeless now as on the day when her Son was born. . . . The Madonna was loved then in France—loved as a natural parent, a real mother. On hearing that she was turned adrift by fire and sought sadly for a home, everyone grieved and wept. Nor was this only in the country about Chartres; in the Orleans country, in Normandy, Brittany, the Ile de France, in the far north, whole populations stopped their regular work, left their homes to hasten to Her aid. The rich gave money and jewels, helped the poor to drag their barrows, and carried corn and oil, wine, wood and lime, everything that could serve to feed laboring men or help in building a church. . . . Thus, a whole army was gathered around the city to help to build the church. . . . To achieve such results the spirit of the multitude must really have been admirable, for the humble and laborious work of plasterers and barrow-men was accepted by all, noble or baseborn, as an act of mortification and penance, and at the same time as an honor; and no man was so audacious as to lay hands on the materials belonging to the Virgin till he had made peace with his enemies and confessed his sins." In 1320 this Litany in stone to the Virgin Mother was finally finished, throned like a bride on the summit of the hill, arrayed in all the beauty that the North could dower her with in an age when architectural genius was supreme and the craft of the sculptor little short of miraculous.

The South Western tower is a thing of joy to behold, rising straight and slim like an arrow piercing the air. Beautiful in their grace and strength are the buttresses. The three great entrances are crowded with hundreds of carved figures that seek to bring all the sacred and profane learning of that day before the eye. There is a fable carved on the Southern wall, which one might pass by unnoticed, thinking it to be mere buffoonery. Really, it is a most useful lesson conveyed with humor. It shows an ass playing a harp. It is most laughable to see this ass solemnly trying to balance itself on its hindquarters, and above all striving to pluck the delicate strings of the harp with clumsy hoofs. "Mind your own business," is the moral of the story, a most useful warning to have outside a church. The ass is a past-master when it comes to chewing thistles or braying, but, when it comes to genuine music, he cuts a woeful figure. Now pause at the Western door. Being the main entrance, this is the Royal door, the "Christ door," whereby the faithful enter into the Promised Land. Therefore, innumerable scenes from the life of Christ are skillfully carved at this entrance. On either side of the door are two rows of saints, which possibly are the finest statues that Christianity has ever given to the world. Each one is a soul carved in stone, and for any comparison we are forced to go to the mystical paintings of Angelico. They stand on tiptoe, many with crowns on their heads, and seem to have no bodies, so thoroughly have they subdued the flesh. Their robes are carved with a realism which serves to bring out in greater relief the mystic beauty of their upturned faces, which defies description. The mysticism of the saints was never more finely expressed in sculpture. Was the artist a monk who dreamed these lovely dreams in the seclusion of the cloister, and who then came forth, at our Lady's plea for help, to fix his dreams in stone at the feet of his Mother? Be that as it may, these statues give the keynote to the mysticism that pervades this cathedral. The Northern porch is full of the glories of Mary, shown in a very forest of stone. From the North comes the devil and his agents, the snow, frost and biting wind. That is why Mary is placed there to guard men against this foe malign. The Southern porch is full of the saints and their legends, above all, the touching story of St. Martin of Tours which quite captivated the medieval world. Thus, the vari-

ous worships of Catholicity are shown at these doors. *Latria* at the Western door, *hyperdulia* at the Northern door, and *dulia* at the Southern door.

Enter into the dim religious light within. What an exquisite interior! This is indeed God's House and the place where His glory dwelleth. The dim mystical light of the nave glows with the wondrous colors from stained glass unrivalled in the world. God is Light broken up into the varied colors of infinite perfections, as the light of the sun is here broken up into colors of amazing beauty. I could never examine the subjects of the windows, so overcome was I by their glorious colors. This is Mary's home, for is not that another miraculous statue of her up against that pillar? Therefore, rose windows abound, for is not she the Mystical Rose? There are roses, roses everywhere, gleaming with colors that make the mind almost drunk with beauty. That great Rose Window in the Western wall seems a cluster of jewels for Mary's ring. Did jewel ever give such a red or such a blue as are to be seen in that miracle of craftsmanship? Thus were the faithful exhorted to wear the rose of charity, the fulfilling of the law. The Choir has been replaced by a so-called improvement of the eighteenth century, which brings tears to the eyes when one imagines what this fandango replaces. Around the semi-circular wall of the choir and on the exterior, are colored stone carvings of various dates giving the legendary lives of Sts. Joachim and Ann, and the life of Our Lady in many scenes.

The Church is the Mystical Body of Christ, born from His side pierced on the Cross. Christ on the Cross is, therefore, symbolized by this Gothic cathedral and every such church. The three great doors represent the Wounds of Christ in Hands and Feet, towards which the Middle Ages had so profound a devotion. The *Anima Christi* in the tenth century and St. Bonaventure's *Stimulus Divini Amoris* are testimonies of this devotion. The chapels in the semi-circular choir, where rests, as it were, the Sacred Head, represent the Crown of Thorns. The great Rood swung on high before the sanctuary for ever preaches its sermon on the origin and purpose of the Mass. The six stalwart pillars that support the roof on either side of the nave are the twelve Apostles supporting the Church. The stones that form the walls symbolize the faithful

cemented together by charity, which is the bond of union. The reader may object that the builders never intended such symbolisms, that they are latter-day inventions. To any doubting Thomas, I would point out in the first place that in the Church of St. John Lateran's in Rome there are six pillars on either of the church, *and in front of each pillar is a statue of one of the Apostles*. In this very Cathedral of Chartres a delicate compliment is paid to St. John the Baptist, one of the Patrons of this cathedral, by means of symbolism that it would most certainly never occur to the modern mind to invent. The orientation of Gothic churches is a familiar truth. Now the sanctuary at Chartres faces the East, and the exact spot in the East where the sun rises on June 24, the Feast of the Nativity of St. John. A finer example of architectural symbolism it would be hard to find. Westwards moves the sun in its daily course, from the Sanctuary in the East to the Main Door in the West, for "from the rising of the sun to the going down thereof My Name shall be great amongst the gentiles" by means of the Great Sacrifice offered in this church and in every Catholic church the world over. The sun sinks in the West, reminding men of the day of life that will so swiftly pass away into the night wherein no man can work. Therefore, the West window at Chartres shows the Last Judgment that will surely follow with the sinking of the sun of life. Thus was the warning for ever kept before the people: "Remember thy last end and thou shalt not sin."

In those far-off days, as the crowd surged into this cathedral, few could afford the luxury of a prayer book, which indeed could hardly be read in that dim lighted nave. However, the cathedral itself was an open prayer book that all could read. The cunningly carved stones and the many saintly themes that glowed in colored glass preached appealingly to the pious beholder who was strong in faith, even as the poor plaster statues and pictures of today in the Catholic home raise mind and heart to God, despite their artistic worthlessness. In those days the multitudes could not read, but they had an eye for beauty which we sadly lack; they had an interest in carving and power to decipher the artist's meaning, which we of today might well envy.

PRIESTS AND LONG LIFE

By JAMES J. WALSH, M.D., PH.D.

Do Priests Live as Long as They Should?

The editor of THE HOMILETIC AND PASTORAL REVIEW wrote me several months ago, asking whether I had heard the tradition that priests do not live so long on the average as other professional men. He wondered whether I thought there was anything in the assertion, and, if so, what were the reasons. The longer one lives, the more one is inclined to doubt traditions, particularly with regard to the health and longevity of human beings, unless they can be substantiated by some definite data. Personally, I had no reason to think that priests do not live as long as, if not longer than other professional men in about corresponding circumstances. I knew that I had seen statistics which indicated that priests live longer than physicians on the average, and I even felt that I understood the reasons for that. There are certain occupational dangers connected with the practice of a physician's profession, which add distinctly to the mortality of the profession. The physician (in the sense of the clinician who treats those suffering from ordinary diseases and various non-surgical affections) is liable to contagion from those diseases. As a result, physicians' mortality from typhoid fever, diphtheria, erysipelas and other such infectious diseases is higher as a rule than that of the rest of the community. He brings the infections home to his children also. The surgeon suffers from various infections through operation abrasions or wounds, which increase his mortality to a noteworthy extent.

In spite of his acknowledged advantage over the physician in the matter of mortality from the infections, the tradition still continues to be passed on that priests are shorter-lived on the average than other professional men of similar status in life. When I inquired of the insurance companies, they had no definite data on the subject, though one of the expert statisticians confessed that he had heard of the higher mortality among priests, and thought that he knew where the tradition had its origin. There is an old statistical study made by the Registrar General of England and

Wales something over fifty years ago with regard to mortality according to occupation. In that study Catholic priests showed a somewhat higher mortality than Protestant ministers, although the mortality of priests was considerably below the average of the population up to the age of fifty-five. In the age period fifty-five to sixty-four inclusive, the mortality of priests was distinctly above this—that is, more of them died. In writing about the matter, the statistician added that “it should be pointed out that the number of priests in England and Wales at that time was so small as to make the figures very unreliable.” Indeed, as we know from conditions as they were in England so shortly after the middle of the nineteenth century and the restoration of the Catholic hierarchy in England, the number of priests in the country was so small as to make any conclusion with regard to mortality among them, applicable to priests generally, quite out of the question. Wales can scarcely be counted at all in the matter, as there were so few priests there.

Besides, as they were collected over fifty years ago and thus long before modern sanitary regulations had been put into effect and the contagious diseases limited as much as they have been in recent years, these statistics mean very little for modern times. The difference in personal hygiene alone makes a very great difference in the mortality. After all, in New York City seventy-five years ago the mortality rate was nearly sixty per thousand per year. It is at the present time scarcely ten per thousand per year. It is only one-sixth as dangerous to live in New York City as it used to be. While this factor would probably affect all nearly equally, it is easy to understand that, when the epidemic diseases such as cholera and typhus fever were rife and other contagious affections common, priests who considered it their duty to go to the bedside of sufferers from these diseases were likely to suffer from them much more than their Protestant brethren in the ministry, who were never or rarely sent for under such circumstances; and besides, the Anglican clergy who represented such a very large portion of the ministers of the Gospel in England had mainly to do with the rich rather than with the poor—that is, they ministered rather to the class among whom the severer contagious diseases were much less common.

Some German and French statistics seem to indicate that the

mortality of priests is lower than the average of the community. In his *Handbuch der medizinischen Statistik* (1906, p. 495), Prinz gives death rates by ages for Catholic priests covering the years 1865 to 1895, and compares them with those of all males in the same district for certain years of that period. According to these statistics, the mortality of priests is below the average of the population up to fifty-five, but above that age it is higher. It continues higher up to the age of seventy-five, when it is again below the average. On the whole, however, priests live longer on the average than the general community according to the statistics.

In 1912, Jacques Bertillon, the well-known French student of demography and statistics of population (of Bertillon measurements fame and the introducer of finger printing), read a paper before the International Congress on Hygiene held in Washington, D. C., "On Mortality and the Causes of Death According to Occupations." This was published in the *Transactions* of the Congress for that year, and contains some very interesting material. He confesses at the beginning that the problem of the death rate according to occupation is one of the most difficult that the statistician has to deal with, and that it bristles with all sorts of possibilities of fallacy. Of course, whenever in any occupation there are a large number of the old, the death rate will be high; on the other hand, where there are many young people, it will be comparatively low.

Bertillon has taken the various diseases and pointed out the mortality from them according to the various occupations. Tuberculosis, for instance, always carries off a considerably larger proportion of those engaged in indoor occupations than in outdoor occupations. Among clergymen the death rate from tuberculosis is lower than the average, as is also the case among teachers. These two vocations permit one to get out for a quiet airing and gentle exercise at regular intervals, and this is favorable for the development of resistive vitality against the tubercle bacillus. In so far as liver diseases are concerned, the clergyman (and by this term Bertillon would mean mainly the priest, for his statistics are more largely concerned with France than with any other part of the world, though some of his statistics come from England and Switzerland, as well as Vienna and Leipzig) has a lower death rate than that of the other professional men. Doctors have about an average

amount of liver disease, but the lawyers have a much higher mortality from the affection. Liver diseases are very often connected with overindulgence in strong spirituous liquors, though the etiological connection is not as direct as used to be thought. Some very hard drinkers escape cirrhosis of the liver entirely, even though they indulge over a long period of years, while a certain number of very abstemious men suffer from what is usually thought of as alcoholic sclerosis or cirrhosis—that is, hardening of the liver.

In Bertillon's statistics, priests suffer about as frequently from Bright's disease (of the kidneys) as the average of the population of corresponding years. As regards diabetes, the mortality among doctors and lawyers is higher than the average of the population. For clergymen and druggists, the mortality rate in diabetes is lower than that of the average population. According to recent researches, diabetes is very largely dependent on overeating, and especially of starches and sweets. There is a definite relationship between obesity and diabetes in a number of cases. Jews are much more liable to the disease than the rest of the population, because they indulge more in the pleasures of the table. They are prone particularly to introduce sweets of various kinds, jellies and preserves, into the meat courses, and rather specialize on desserts. The general death rate from diabetes has increased very much in recent years. The incidence of the disease has increased still more, though the discovery of insulin (which is not a cure but a treatment for the disease that affords great relief to many symptoms) has done much to lessen the mortality. There is an impression gaining around now, that priests suffer more from diabetes than was the case a generation ago, because they have, in the cities at least, changed from a comparatively simple diet to somewhat more elaborate eating. However, that impression needs confirmation by definite statistics before acceptance.

There are other factors that lessen the mortality rate among priests, as is noted by Bertillon. Suicide is very uncommon among them, and the suicide rate has been going up so much in recent years among the rest of the population as to make it a notable factor in mortality. It is most frequent among soldiers, and especially officers who are accustomed to firearms, and have these near them at moments of depression. It is only too frequent among physicians,

who usually choose the poison method as the means are so ready at hand. Physicians and nurses suffer much more from the narcotic habit than other classes of population, because drugs are so readily available, and this sometimes leads to depression that may cause the taking of one's own life. The death rate among priests from paresis and other luetic complications and *sequelæ* is quite low. At the present time these have become important factors in mortality tables. It is said that nearly one in six of those who die in our insane asylums are sufferers from these paraluetic affections. The lower incidence of the luetic diseases means much in France, particularly in favor of lower mortality for priests and consequently greater longevity. Even from this brief excerpt from Bertillon it is easy to see how many factors enter into the question of the comparative longevity of priests.

Almost needless to say, these statistics and considerations as to the frequency of certain diseases in certain occupations do not afford a satisfactory answer to the question whether priests live longer or shorter lives on the average than members of other professions, though they furnish some hints as to the answer. Certainly, anyone who knows a good many priests is likely to feel that they are not shorter-lived than professional men of similar status in the world around them. Most of us know a good many priests who are above sixty-five years of age. Indeed, there are so many patriarchs among the priests—men who have lived well beyond the Psalmist's limit of three score and ten in full possession of their faculties—that those of us who know priests best, would be more than a little inclined to think that the average length of life among them is higher rather than lower in comparison to the rest of the community. Anyone who has seen curates in Ireland spend thirty-five or forty years as priests before a place as pastor could be found for them, would be sure to have the feeling that at least in Ireland longevity was well maintained. Some of the religious orders have so many old men among them that they represent a real problem. Their presence is rightly considered a blessing and an incentive to the younger men to do the best that is in them, because of the traditions of zeal in the ministry which the old men exemplify when they had their health and strength. And yet I have known superiors of religious orders who said that they wished they could make an

arrangement with the Lord to take their subjects away in chronological order.

One good priest friend said to me that he felt sure that priests were living longer than formerly, because the celebration of twenty-fifth anniversaries was rather uncommon in these early days of the priests, and now they have become so common that some of the jubilarians almost hesitate to observe them. When I suggested this to another priest friend, he said that undoubtedly one of the reasons for this was that in the older time the twenty-fifth anniversary was not celebrated so commonly as it is at present, and many an older priest in his recollection had let his twenty-fifth anniversary slip by without making any note of it other than perhaps the wearing of the best vestments at Mass in the morning and having a little better dinner for the household and perhaps for a neighboring pastor or two. Impressions of this kind (like those with regard to the weather and our changing climate and so forth) are prone to be rather deceptive. It is important to follow out all clues that would indicate any lengthening of life with the development of hygiene and sanitation in recent years, and personally I am reasonably sure that priests live longer lives now as the result of this than they did even in the latter part of the nineteenth century.

The whole question as to the length of life of priests remains open in spite of whatever contributions to the subject may have been made. It is a subject, however, of great importance upon which some definite information would be worth while. The only thing to do under the circumstances was to try to obtain some statistics that might be significant for our day and under present conditions of sanitary science and social and personal hygiene. I, therefore, sent a series of letters to the chancellors of the various dioceses and archdioceses of the country, and received answers from a number of them. Altogether we were able to collect the statistics at the age of death of over 1,000 American priests during the twentieth century. Those of the religious are segregated from the secular clergy. Apparently, on the average the religious live somewhat more than a year longer than the secular priests.

According to the chancery records as they have been made available to us, though we have scarcely more than one-half of the archdioceses and dioceses in hand, the average age of priests at death

is slightly more than fifty-eight years. Apparently, the length of life has been increasing during the past few years, though the favorable factors of sanitation and hygiene, which have done so much to lengthen life during recent times, are somewhat neutralized by the number of unfortunate fatal accidents in automobiles and other modes of travel that have taken place among priests during the past dozen years.

This average length of life for priests corresponds very nearly to what the average length of life was twenty-five years ago among physicians, as reported in the *Journal of the American Medical Association*. The average age at the time of death of 650 physicians reported in the *Journal* during the year 1900 was 58.35, that is a little more than fifty-eight years and four months. Longevity has increased among physicians, however, during these twenty-five years as the result of their knowing and following sanitary regulations and maintaining personal hygiene. The result is that the average age at the time of death of 2,370 physicians reported in the *Journal* during the year 1925, was 62.12, that is to say physicians now live to the average age of about sixty-two years, one month and two weeks.¹

The comparison is not an altogether fair one, because we have not sufficiently complete statistics to make comparative results significant. It is suggestive, however, and would inevitably produce the feeling that, if priests took advantage of our modern developments in hygiene and sanitary science, they would very probably live longer than they do at the present time. Our Boards of Health do not hesitate to say that health is a purchasable commodity, and that longer life than is at present enjoyed on the average can be secured by anyone who wants to pay the price for it. This price is a moral and not a pecuniary one. It consists in regulating life in such a

¹ The average age at death for physicians has increased slightly during the last twenty-five years at the end of each five-year period, as reported in *The Journal of the American Medical Association*. In 1905, it was sixty and one-third years; in 1910, nearly sixty and one-half years; in 1915, it remained about unchanged; in 1920, it was sixty-one and one-tenth years. This had risen, as we have said in the text, to more than sixty-two and one-tenth years in 1925. These figures are for well above 2,000 physicians for the years in question, so that the statistics have a definite meaning as regards length of life. *The Journal* reports ages only in years completed, so that a man who was forty years and ten months old when he died, would appear as forty years old, and so would a man forty years and two months old,

way that dangers of ill health shall be avoided, resistive vitality increased, and immunity to disease maintained.

We have come to realize very well now that the principal danger to life is infection from the little living things we call microbes or bacteria. These minute vegetable entities dispute with us sometimes the possession of the physically living material that we call our bodies. If we have greater resistive vitality than they have, and are able to keep them from maintaining themselves in our domain of the material world, we survive. If they can show greater resistive vitality than we possess, however, nature accords to them the privilege of ruling the matter that we have considered belongs to us. The result is what we call disease and death. Curiously enough, after we have conquered a particular kind of microbe, we are not subjected to the necessity as a rule of having to combat with it again. Second attacks of such diseases as smallpox, typhoid fever, measles and a number of other affections, called the "children's diseases" (though they are perfectly capable of attacking adults who have not suffered from them before), are comparatively rare. We have won our victory, and do not have to repeat it.

In order to resist disease, however, we have to maintain a firm hold on our material elements, and be able to dispute their possession with other living things that may come along. It is because of our greater knowledge as to how to do this, that the average length of life has increased so much in recent years. When I went to school as a boy, it was the custom to say that the length of a generation was about thirty-three years. Now the length of a generation has increased until it is computed to be about fifty-eight years. That is to say, the average length of life has increased about twenty-five years. The main reason for this has been the lessening of the mortality among infants, for in our cities nearly one in five of the children born used to succumb before the end of their second summer, and almost as many more used to be victims of the various contagious diseases and the perils of early life before the age of five. Besides, typhus fever, Asiatic cholera, bubonic plague, yellow fever and smallpox, which were wont to be extremely important factors in the death rate, have now almost entirely disappeared. They used to carry off the vigorous adults in their twenties, and these now survive to live on the average well beyond fifty.

As a result of these improvements in sanitation, the expectancy of life at the various younger years has increased rather markedly. For instance, at the age of twenty-five life expectancy is nearly twice as great now as it used to be two generations ago. I am told by life insurance experts that the expectancy of life now at age twenty-five is nearly forty-two years. This is of course for selected lives that are insurable at that time. It is on such figures that the insurance companies base their calculations as regards premiums, leaving a proper margin for safety and profit; and, as the insurance companies are constantly making money and have been, it is perfectly clear that their figures are dependable.

The average age of priests at ordination is a little under twenty-five years. Most of the men who are ordained have insurable lives—that is to say, they would, if they offered themselves, pass a life insurance examination and be given a policy. As a rule, young men who are suffering from any serious disease are not ordained, though occasionally sufferers from consumption are granted the desire of their hearts after long years of preparation, even though they are known to be suffering from rather severe pulmonary tuberculosis. But even this factor is comparatively of such slight significance that it does not modify the statistics materially. All of us know young priests who were ordained with the thought that surely they would not have long to live, and who far outlived many of those who were in excellent health at the time. “Tuberculosis takes only the quitters” (that is, those who give up), and sometimes Holy Orders seems to have the power to rouse latent vitality and enable young priests to throw off their disease more effectively than would otherwise be the case.

Taking the normal expectancy of life as a basis of calculation, priests very probably ought to live on the average up to the age of sixty-five years, perhaps even somewhat beyond that. I am taking round numbers, because we would need a much more careful survey of the whole field to attain any absolute accuracy. We have enough in hand, however, to enable us to judge of the question as to whether priests live as long as the normal expectancy of human life would indicate or demand. I have deliberately deducted something more than one year from the ordinary expectancy of life in order to be sure that we shall not exaggerate the length of life that priests ought to live.

Even with this allowance, it would seem that priests might be expected to live on the average at least five years more than they do. In some of the larger dioceses of the temperate part of the country, where it is neither very cold in the winter time nor extremely hot in the summer time, the average length of a priest's life at the present time is well above sixty-one years. This is notably true in such Archdioceses as Dubuque and Cincinnati. The smaller Diocese of Des Moines actually has an average age at death among its priests during the twentieth century of sixty-five years. There are special reasons for that high expectancy of life, but it demonstrates that the ideal of expectancy of life as sixty-five is not a dream, but probably a reality that could be secured with proper effort.

That is the favorable side of the picture disclosed by the statistics. Some of our largest archdioceses, however, have an average age at death among their priests of distinctly below sixty—a few of them two or even three years under that figure. For special reasons that have made them the subject of unfavorable selection, some of the smaller dioceses have an average death among priests of somewhat under fifty-five years. A very few of them actually present an average around fifty or even below it. The lack of statistics for all the dioceses and archdioceses, however, makes it futile to attempt to draw any definite conclusions from the statistics at hand. It would surely seem to be well worth while to have a careful special study of this subject made in order to determine whether priests are living out what may be considered their normal expectancy of life, and whether they might perhaps improve the situation.

At the present time there seems to be rather definite reason to think that they are not doing so, and, as a result, the suggestion as to the discussion of some of the probable reasons why they and the Church here in America are losing the advantage of precious years of the ministry is surely not impertinent. The discussion will be undertaken in subsequent papers, because, after all, the subject is a large one, and this paper has already reached considerable limits.

THE FUNDAMENTALS OF CHURCH-BUILDING

By EDWARD J. WEBER, A.A.I.A.

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The papers which are to follow will be devoted to the practical discussion of the questions which confront the pastor or rector engaged in the serious task of constructing ecclesiastical buildings. Among the subjects discussed will be: the Selection of an Architect; the Relations between the Pastor or Rector and the Architect and Contractor; Construction and Supervision; the Choice of a Site, with Suggestions for the Grouping of Parish Buildings; the Small Church; the Large Church; the Cathedral; the School; the Rectory; Liturgical Regulations; Symbolism; the Altars; the Furniture; the Decorations; the Windows; the Mechanical Equipment (such as Heating, Lighting, and so on).

In this first paper, I will call attention to the present sad state of Catholic architecture in comparison to that which was universal in Christendom in former times. I will attempt to show the fallacy of bad building, and make suggestions that may influence building along the lines of the true and good. I trust it may not be thought amiss if I also emphasize the importance of selecting for architect a competent ecclesiastical specialist, if one desires (as everyone should) a truly meritorious ecclesiastical building.

The Fallacy of Poor Construction

Everybody appreciates a suit of well-made clothes or a piece of furniture substantially and not shoddily constructed. And, since we will not accept shoddy clothes, cheaply made furniture, shoes or automobiles, why do we tolerate objectionable features in our Catholic buildings, particularly in our churches, where everything should be beautiful and sincere and decent? We ought to have now reached a better era of Catholic building. Whereas once we had perforce to be content to have bare roofs over our heads and to construct buildings of the cheapest possible kind, our demands should now be for something more substantial and lasting, something more fitting for its high purpose, something designed in the spirit which emanates from the glorious monuments of Christian

architecture. As heirs to a glorious heritage, we should no longer be satisfied with the tawdry and the mean. Even our smallest and least expensive churches and other buildings, no less than our more elaborate ones, would benefit greatly if they were designed by competent ecclesiastical architects, of whom happily many are now available.

We have, however, no more than begun to recognize the various faults, shams and make-believes in our buildings, such as compositions simulating marble, synthetic stone blocks imitative of stone piers or walling, steel trusses incased in wood to suggest solid wood construction, mosaic executed in a technique imitative of oil paintings, rubber wainscoting and flooring made to look like marble, terracotta mimicking Roman travertine, not to mention the horror of indirect lighting and all the other shams and ignorant notions now being exploited in our ecclesiastical buildings.

Another important point has regard to the rubrics and liturgy of the Church. During the centuries following the Reformation, while the Church was too busy repelling attacks from without to keep a rigid guard over even important non-essentials, bad rubrical habits crept in, and it is only within the last seventy-five or eighty years that some scholarly men have been attempting to deliver us from the mire of erroneous apprehensions under which we have been laboring. Liturgically, we are also, it is to be hoped, beginning to see the dawn, and many of the unthinkable things that have been designed in the past must sooner or later give way to the correct and beautiful.

Today the ecclesiastical architect must make liturgy one of his most important studies; in addition, his function is to take into consideration the practical requirements of the church or other building, and mould its elements (the walls, the roof, and everything contained therein) into a harmonious and beautiful whole. Now, by beauty I do not necessarily mean expensive and ornate materials. How often, when one criticizes a poorly designed, ill-proportioned building, one is met by the reply: "Well, they didn't have the money!" Now, even though constructed out of inexpensive materials, a plain and simple church may be as worthy and beautiful in the sight of the Lord and of men as the grandest of cathedrals, provided that its simplicity has been dignified by the

touch of ecclesiastical art, and imitation walls and fittings do not exhale an atmosphere of hypocrisy. What would Christ have thought of the poor widow, if she had offered a gilded penny!

The fantastic notion that a building well proportioned and beautiful, designed by a competent architect, must be necessarily more costly, is happily fast disappearing from the public mind. Good architecture is a matter of correct proportion and discernment, and the latter costs no more than poor proportion and lack of taste. For the moment, we shall say nothing of the saving that a competent architect can effect by the full utilization of the available resources and the elimination of waste.

Catholic ecclesiastical architecture rightfully includes not only churches and chapels, but schools, convents, rectories, chanceries, seminaries, universities, colleges, academies, hospitals, asylums, K. of C. buildings, lyceums, and in fact all buildings pertaining to the Catholic Church, for most of them contain chapels, and the purpose of practically all is, in one way or another, to teach religion and bring souls nearer to God. Therefore, without exception, they should be planned by architects who are ecclesiastical specialists of standing, if proper attention is to be paid to their religious expression and character.

Herein we find the best means of correcting the shameful state of affairs in which Catholic ecclesiastical art finds itself enmeshed today. Here is an open road which will conduct us to the realization of buildings embodying the correct principles of Catholic architecture. And not only is this road open, but it is moreover wide, easy, and without pitfalls. If we wish our churches to recover the glorious Catholic tradition, they must be built by ecclesiastical architects of outstanding artistic merit—men who are themselves steeped in that tradition—instead of by commercial architects, as is so customary today.

May I, therefore, ask the reader's indulgence while I enter a plea for that happily growing band of Catholic specialists, who have already given to our country many noble places of worship? These specialists are men of long artistic training, who have spent years in studying the ecclesiastical monuments of Europe, thus imbibing at their very source the glorious beauties of Christian architecture. A structure that in the hands of one not similarly

trained would be a mere mass of brick and stone, becomes under their skill and inspiration a monumental edifice and a true House of God. Keenly appreciative of their privilege in being allowed to devote their talents and training to so august a task, they spare neither time nor labor in the study and shaping of their plans for the creation of a building that will be artistically and practically adapted for the end in view. The liturgical purpose of an edifice, which is so commonly ignored or ill-appreciated by the commercial architect, will receive their thorough consideration, for after all the final criterion of a church is the extent to which it is adapted to accommodate and enhance liturgical worship.

Such an architect also has at heart the interests of his client (which is really his Church), and sees that for the funds he is dispensing there is produced a worthy and substantial building. The building designed by such an architect will be less expensive to construct because of its simplicity in plan and composition, for it will not be full of kinks, projections, awkward joints, and fussy notions that tend to lessen its dignity, while increasing the cost of building. Such an architect also understands engineering and its principles thoroughly, and hence will construct a more practical building; and, since he is likewise an artist, he will take a keen interest in seeing that the child of his brain is carried out perfectly in every detail, both practical and æsthetic.

Thus, the first and most important thing to do, if one desires to erect an ecclesiastical building of merit, is to select a recognized ecclesiastical specialist to make the plans for the building—that is, a specialist who, by the established quality of the work he has produced, has demonstrated practically that he possesses the ability to design artistic and well-proportioned ecclesiastical buildings. No matter what efforts you make, no matter how much money you spend, if the architect is not artistic and competent, your buildings will be a poor return for the time, money and effort you have devoted to them.

Art is the handmaid and expression of religion, and the Church is the mother of all arts. The very best efforts of the brain and hand of man should be spent on our Catholic churches or other ecclesiastical edifices. Why, then, is so much of our work entrusted to purely commercial architects, when it is possible to secure eccle-

siastical specialists? I desire to lay particular emphasis upon the fact that, if there has been an occasional good example in Catholic architecture within the last few years, it has but rarely been a school, convent, institution, and so on. There was perhaps a time when there existed a woeful lack of trained craftsmen; but that excuse exists no longer. Sufficient funds to build well are now generally available, and today plenty of good craftsmen are to be had.

History records no architecture, no types of buildings more magnificent and delectable than the ecclesiastical edifices—many of which, thank God, survive to us—built during the period extending from almost the dawn of Christianity to the blight of the so-called Reformation. So widespread and sublime was the output of this Christian architecture that it may be compared to a vast firmament graced with countless constellations, some almost dazzling in their splendor. As though by a miracle, magnificent basilicas and cathedrals, marvelous religious schools and conventual establishments, exquisite parish churches and episcopal palaces, arose everywhere throughout the East and the West, and, while necessarily of different styles, they could all by virtue of their grandeur, their artistic brilliancy and their harmonious adaptation to their purposes, lay claim to being considered transcendent creations.

These seeds, planted in so many places, brought forth fruit of such great distinction and beauty that the Omniscient must have looked with favor upon this devotion to His service of the highest talents of man. The highest of man's natural gifts—his love of beauty—was being laid as an offering on His altar.

So extreme in beauty of form and proportion are these ecclesiastical monuments that no profane buildings of any style have ever even remotely approximated them in romanticism and immateriality of conception. And, combined with these qualities, is the interesting expression of character pertaining to each type of edifice. We thus find a certain staid and solemn character in the cathedral, an austerity in the conventual establishment, a retiring, studious air in the school or college, a touch of joy and gladness in the tiny village church; and in every case the atmosphere is conveyed in an effective but inobtrusive way that has never before or since been quite so well managed.

We cannot attempt to enumerate all of these glorious edifices, but we may recall to our minds a few of those that have come down through the centuries and which may still be seen today. The Churches of the Nativity and the Holy Sepulchre at Jerusalem, the basilicas of Rome and Ravenna, the Hagia Sofia at Constantinople, St. Mark's in Venice, the Capella Palatina in Palermo, the Monreale Cathedral in Sicily, the Sienna Cathedral, Notre-Dame-la-Grande in Poitiers, the Abbaye-aux-Hommes at Caen, the Church of the Apostles at Cologne, the Cathedrals of Worms, Paris, Amiens, Rheims, Chartres, Rouen, Antwerp, Strassburg, Cologne, Milan, York, Durham, Canterbury, Burgos, Toledo, and Seville—all these are among the noblest tributes of man's genius to his God and Creator. And other flowerings of this same genius may be seen in the Episcopal Palace at Beauvais, the Palais de Justice at Rouen, the ruined monasteries of Great Britain, the colleges of Oxford, and a great many of the parish churches of England.

Deep into the soul of every visitor these grand structures carry their message of the beauty, the sanctity and the sublimity of our holy religion. Generation after generation, century after century, have succumbed to their hallowed spell, which not even the most hardened visitor can quite escape. The faith of the Middle Ages stands there before us graven in all its matchless sincerity. The very atmosphere seems saturated with this faith. And the truths which the churches teach are not couched in the cold phrases of logic, but have all the beauty and breath, the vigor and vitality, of a living message. Not to the brain alone do they speak, but to that possibly still more deeply seated urge in the soul of man which makes him yearn towards beauty, and here makes him insensibly feel that he is on the threshold, nay, in the very presence of the Source of all that is beautiful and true.

What do these monuments of the Christian spirit signify for us today? Do we regard them with indifference, or do they fire us with an appreciation of the wonders of ancient Catholic art, and with a desire to emulate them? Looking at these glorious outpourings of the Catholic spirit of religion, are we content that future ages shall appraise our own faith by its expression in our religious edifices? Let us once and for all rid ourselves of the blighting influence which has affected Christian art, since the Re-

formation cast its dour shadow over mankind, and the Renaissance seduced the arts from their old allegiance to Christianity—that is, to truth. The God who endowed men with the talent to make things beautiful, must undoubtedly desire that talent to be devoted especially to the buildings consecrated to His worship and sanctified by His abiding presence. Let not the words which we repeat daily during Mass be a mere figure of speech: “Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.” Let us make His house a place of real beauty, and let us in full humility strive to express in that house some slight suggestion of the glory that surrounds the Lord of Hosts.

Compared to the same types of buildings in the older countries of Europe, our ecclesiastical buildings are as a rule a conglomerate mass, representing the vain efforts of men unschooled in art. While regarding the architecture of one of our large cities, some one once asked: “Who is the greatest general in the United States?” To which the reply was: “General Mess.” Applied to our architecture, this reply is not far from exact. And, unfortunately, this criticism applies even more truthfully to the heterogenous buildings of the Catholic Church than to any other class of buildings, even including the ecclesiastical structures of sectarianism. Instead of being inferior to non-Catholic ecclesiastical buildings, ours ought to be immeasurably better. In building our churches, architects have not to contend with the frightful auditorium plan, which is so prevalent in the churches of our separated brethren in Christ. The great pity has been that in this country, aside from the Spanish colonial or mission style of the Franciscan missionaries, there can be found no native inspiration for Catholic architecture to follow. Certainly, no inspirations drawn from the New England or Georgian architectural style of the Atlantic seaboard can be appropriately applied to our churches.

Yet, excepting the above-mentioned buildings, America had scarcely any buildings worthy of being called architecture up to about fifty years ago. But, as the immutable Church is the same throughout the world, it was surely proper to hark back to Europe for suggestions and criticisms. That inspirations have been drawn from European ecclesiastical architecture, is patent to all. We have examples at hand in plenty; but how well has the spirit been

recaptured, that is the question. The massive portal of a great European basilica is duplicated, but dwarfed to such pigmy proportions that it loses all of its beauty. The façade of a Gothic cathedral is to be found with its slender twin towers so widely separated that, seen from a distance, they might well belong to separate buildings. Other modified copies of European ecclesiastical façades have been served up in a more or less weakened condition. We have had reproductions with modifications—never for the better—of nearly every kind and style of European church. Although it is most inadvisable to do so, it would really be preferable to copy the buildings exactly rather than furnish such caricatures.

Bad proportion and lack of dignity of scale have been conspicuous; simplicity, one of the cardinal virtues of good architecture, is hardly anywhere to be found. The interior of a pretentious cathedral will have its stone pillars filled with steel, functioning as the real support of the building. The layman observes not the difference; to him it appears to be veritable stone construction. But surely all pretence and insincerity is alien to a church consecrated to the Lord who sees all.

Let us by all means remedy this sad state of Catholic architecture. It can be done by employing only properly qualified architects for our churches and other ecclesiastical structures. Many such may now be found who can furnish standing proofs of their ability in the shape of erected and completed churches and other buildings, the quality of which is considered, in the opinion of their peers, artistically superior.

And, even at the risk of being suspected of special pleading, I would strongly urge that the architect chosen for Catholic ecclesiastical buildings should always be a Catholic. There are Catholic architects not one whit less capable professionally than non-Catholics; on the contrary, for Catholic work they are far more proficient. The non-Catholic has little knowledge or appreciation of our liturgy, and less of our beautiful symbolism. How, then, can he give utterance to a faith that is not a living part of his very fiber and soul? The Catholic architect, on the other hand, is one who has made the (for him) momentous decision to devote all his talents to the service of his Church. Once he has attained a repute in the Catholic field, he will seek vainly for commissions outside

the fold. Among my own acquaintance I have known highly competent architects of this class, who have sought public school work for twenty years without any success. This is, of course, no plea that professional shortcomings should be overlooked in the selection of an architect, for such a policy would result in the perpetuation of our present atrocious "architecture," which must make all persons acquainted with the Catholic traditions hang their heads in mortification and shame.

As heirs to a glorious heritage and fortunate citizens of a land with a wealth greater than that of any other nation in history, we have it in our power to inaugurate a new era of Christian culture and art, if we rise to a full sense of our responsibilities. All the material resources are available; high professional ability and talent are at our command. If these resources are wisely utilized, and this talent not allowed to lie fallow, we can show the world that, in the twentieth century as in the Middle Ages, the Catholic Church is the mother of both beauty and truth. And in cultivating the true and beautiful in art, the Catholic priest has it in his power to give to God a fitting temple for His worship, to leave to posterity a priceless gift of beauty, and to erect for himself a monument which will stand the ravages of time, and will, in the moving eloquence of art, repeat to succeeding generations the message that he himself preached during life.*

* The next article will deal with the relations that should obtain between the pastor or rector and the architect and contractor, and with materials and supervision.

THE LAW OF THE CODE

Custody and Cult of the Blessed Sacrament

By STANISLAUS WOYWOD, O.F.M., LL.B.

CHURCHES IN WHICH THE BLESSED SACRAMENT MAY BE KEPT

Provided there is somebody at hand to guard the Blessed Sacrament, and provided, furthermore, that a priest says Holy Mass regularly in the church or chapel at least once a week, the Blessed Sacrament may or must be kept in the following places:

(1) It must be kept in the cathedral church, in the principal church of an abbacy or prelature *nullius*, in every parish or quasi-parish church, and in the church attached to a house of exempt religious men or women;

(2) With the permission of the local Ordinary, the Blessed Sacrament may be kept in collegiate churches, and in the principal oratory (whether public or semi-public) of religious houses and charitable institutes, and in ecclesiastical colleges conducted by either the secular or religious clergy.

In other churches and oratories the Blessed Sacrament cannot be kept except by indult of the Holy See; the local Ordinary can give this permission to a church or public oratory for a just cause and temporarily only. Nobody is permitted to keep the Holy Eucharist in his house or to carry it with him on a journey (Canon 1265).

Before the Code allows churches or chapels to keep the Holy Eucharist, it requires two conditions to be complied with. The first is that there be somebody to take care of the Blessed Sacrament (i. e., attend to the proper decorum of the altar, to the sanctuary lamp, to opening and closing the church mornings and nights, or to have the church open for a few hours of the day at least, and generally to guard the church or chapel). The Code does not demand that the person who is to guard the Blessed Sacrament be a priest; in fact, it permits the keeping of the Holy Eucharist in convents of nuns and Sisters, and it is a well known fact that many of these places have no resident chaplain. A Decree of the Sacred Congregation of Rites, February 17, 1881 (*Decreta Authentica S. R. C.*, n. 3527), says that there should be living near the church

a *custos* (watchman) to guard the Blessed Sacrament against profanation. The key of the tabernacle is to be kept by the priest in charge of the church or chapel. The Sacred Congregation of Rites declared that nuns may not keep the key inside the enclosure, but that it is to be kept by their chaplain (May 11, 1878; *Decreta Authentica S. R. C.*, n. 3448).

The second condition for keeping the Blessed Sacrament in a church or chapel is that Holy Mass be celebrated as a rule once a week at least. The phrase "regulariter semel saltem in hebdomada" makes allowance for an occasional exception. Formerly the Sacred Congregation of Rites was much stricter, as may be seen from an answer given to Bayonne (France), in which the Sacred Congregation states that, if in the chapels of some Congregations Holy Mass is not said daily, an Apostolic indult must be obtained to keep the Blessed Sacrament; and, when the Holy See grants the indult, it gives it under condition that Holy Mass is said at least once a week (May 14, 1889; *Decreta Authentica S. R. C.*, n. 3706).

The Blessed Sacrament must be kept in cathedral churches, in the principal church of an abbacy or prelatute *nullius*, in parochial and quasi-parochial churches, and in the churches annexed to houses of exempt religious. As regards the mission chapels attended by the priests stationed at the parish church, the Archbishop of Compostella related to the Sacred Congregation of Rites that in his archdiocese the Blessed Sacrament is kept in many of the mission chapels; that in these Holy Mass was said on Sundays only and when the Holy Viaticum is to be administered to some sick person of the mission, but that for the rest of the week the chapels remained closed, and nobody went there except the sacristan to look after the sanctuary lamp. The Sacred Congregation answered that the Blessed Sacrament may not be kept there, unless the churches or chapels remain open for a few hours daily, so that the faithful who desire to make a visit to the Blessed Sacrament can enter (November 15, 1890; *Decreta Authentica S. R. C.*, n. 3739). A Declaration of the Committee for the Authentic Interpretation of the Code, May 20, 1923 (*Acta Ap. Sedis*, XVI, 115), answers in the affirmative to the question whether in view of immemorial custom the Ordinary can give permission to keep the Blessed Sacrament in churches, which are not strictly speaking

parish churches but subsidiary chapels of a parish. The difficulty about this answer is whether an immemorial custom is essential in order that the bishop may allow the keeping of the Blessed Sacrament. Vermeersch (*Periodica*, XIII, 86) explains that the immemorial custom is not essential, but that the Ordinary can allow the keeping of the Blessed Sacrament in these chapels without such custom in the diocese. These chapels were built to afford those of the district an opportunity to assist at Holy Mass on Sundays and holydays and receive the other sacraments, and, as the chapels are to all purposes their parish church, they should not be deprived of the privilege of having Christ in their midst. Wherefore, it is but reasonable to hold that these chapels are included in the term "parochial or quasi-parochial churches" mentioned in Canon 1265—especially in view of the answer of the Sacred Congregation of Rites to the Archbishop of Compostella. If the mission chapels are comprehended under the term of parishes in Canon 1265, there is no need of a special permission of the Bishop, since parish churches should keep the Blessed Sacrament, provided the two conditions of proper custody and of weekly Mass are attended to.

The term *domus piæ* (which we translated with "charitable institutes") is interpreted by some commentators in a wider sense to embrace Catholic schools and other educational institutes, which interpretation seems to be justified, for any house which promotes either bodily or spiritual works of mercy and Christian charity may be called a *domus pia*. Vermeersch-Creusen (*Epitome*, II, n. 589) say that the Bishop may allow these houses to keep the Blessed Sacrament, though they are not governed by ecclesiastical authority, the spiritual care only being committed to some priest or religious organization. We do not agree that the term *domus pia* could be stretched to that extent, for, if the school is a purely secular institution and the priest comes there merely perhaps for religious instruction and other spiritual work, it scarcely deserves this title. In fact, it seems preferable to include all Catholic boarding schools under the term *ecclesiasticum collegium*, and, if these are under the management of the secular clergy or of a religious of any approved organization, the Blessed Sacrament may be kept there. The term *collegium ecclesiasticum* is not necessarily limited to schools under management of the secular clergy or religious; it

embraces every kind of aggregation of persons living together under such management.

Apostolic Nuntios, Legates, and Delegates may in virtue of the special faculties granted to them by the Holy See keep the Blessed Sacrament in the oratory of their fixed residence (*in sacello domus stabilis suæ residentię*). Vermeersch-Creusen (*Epitome*, II, n. 589) say that this privilege may be extended to Cardinals and Bishops for the reason that the oratory in their residence has the privilege of a semi-public oratory. That reason does not entitle them to keep the Blessed Sacrament in their oratories, unless one can class the Bishop's or Cardinal's house under the *domus pia* or the *collegium ecclesiasticum*, which seems impossible.

The carrying of the Blessed Sacrament by priests, Bishops, or any other ecclesiastic inferior to the Roman Pontiff, on any other occasion than sick calls is strictly forbidden by the Code, and was prohibited by the Church long before the promulgation of the Code. Nevertheless, the Sacred Congregation in its Encyclical of February 25, 1859 (*Collectanea de Prop. Fide*, I, n. 1171), states that it has heard of the custom of priests in some dioceses carrying the Blessed Sacrament with them all day, for the reason that they might perchance have occasion to minister the Holy Eucharist to a sick person. The Sacred Congregation commands the Bishops to issue orders to their priests restricting the right to carry the Blessed Sacrament for urgent reasons and in the exercise of the priestly ministry only.

CHURCHES TO REMAIN OPEN FOR SOME HOURS FOR ADORATION OF THE BLESSED SACRAMENT

Churches in which the Blessed Sacrament is kept, especially parochial churches, are to remain open to the faithful for at least a few hours daily (Canon 1266).

Churches and public oratories are built for the spiritual benefit of the people at large, and the latter have the right to enter these sacred places at the time of divine services. Unless the right of free access during the time of divine worship is guaranteed to all Catholics (excluding those who by censure are prohibited to worship with the faithful), the local Ordinary is forbidden by law to allow the building of a church or public oratory. Even though

divine services may not be conducted every day at some church or public oratory where the Blessed Sacrament is kept (*e. g.*, because the only one priest stationed at that church is absent for some days), the Code demands that the church be open to the faithful for a few hours daily. To encourage the faithful to make visits to the Blessed Sacrament, the Church has granted three hundred days' indulgence to those who, on entering a church, go to the altar of the Blessed Sacrament and there for a few moments adore the Holy Eucharist before they perform any other acts of devotion (Sacred Penitentiary, June 15, 1923; *Acta Ap. Sedis*, XV, 562). The same indulgence is granted to those who during a visit to the Blessed Sacrament recite five times the Our Father, Hail Mary and Glory for the intention of the Holy Father (*Raccolta*, n. 98). For any exterior act of reverence when passing a church or chapel where the Blessed Sacrament is reserved, an indulgence of one hundred days is granted (*Raccolta*, n. 116a).

BLESSED SACRAMENT TO BE RESERVED IN ONE CHAPEL ONLY IN CHARITABLE AND RELIGIOUS INSTITUTES

Every contrary privilege being revoked, the Holy Eucharist may be reserved in a religious or charitable institute in the church or principal oratory only; in the convents of nuns it may not be kept inside the choir or the enclosure (Canon 1267).

In the first place, Canon 1267 wants to eliminate the unnecessary reservation of the Blessed Sacrament in several chapels of the same religious or charitable institute. The Church does not intend to cause hardship or to hamper the devotional exercises of these institutions, as is evident from the Declaration of the Committee for the Authentic Interpretation of the Code, June 2-3, 1918 (*Acta Ap. Sedis*, X, 346). That Declaration states that Canon 1267 is to be understood in the sense that, if the religious house or charitable institute has a church which the inmates of the house or institute use for the ordinary daily exercises of piety, that church only is to keep the Blessed Sacrament. If they do not use the church for the daily religious exercises, the main oratory of the institute may keep the Blessed Sacrament without prejudice to the right of the church, if it has any, to reserve the Holy Eucharist. In the one principal oratory only may the Blessed Sacrament be kept, unless

there are in the same building several distinct and separate families or bodies so that in fact there are several distinct religious families or institutes under one roof (*nisi in eodem materiali ædificio sint distinctæ ac separatæ familiæ, ita ut formaliter sint distinctæ religiøsæ vel piæ domus*).

The great variety of religious and charitable institutes and their organization makes the application of the foregoing declaration difficult. Commentators discuss, for instance, the question whether a religious community composed of a novitiate and of other members of the religious organization is entitled to two chapels where the Blessed Sacrament may be reserved. That depends on circumstances. The novitiate is undoubtedly a family or community in itself; the house of studies for the young religious is another distinct family; a school for non-members of the religious organization is another. Possibly two, three, or more distinct families occupy parts of the same building, and yet they are formally distinct families or units. In hospitals and other institutes of charity there may be several distinct units, each of which is entitled to a chapel and the keeping of the Blessed Sacrament. If there is a community of religious, they certainly are entitled to their chapel, nor are they obliged to use the chapel built for the sick, orphans, pupils, etc.

That in convents of nuns with papal enclosure the Blessed Sacrament may not be reserved in a chapel inside the enclosure, is evident. The priest must say Mass at least once a week in every chapel of reservation, and the Sacred Hosts must be renewed each week. These conditions could not be fulfilled, as the priest could not enter the enclosure. To keep the Blessed Sacrament within the enclosure would, therefore, conflict with the law of the Church on papal enclosure of nuns.

ALTAR OF THE BLESSED SACRAMENT

The Holy Eucharist may not continually or habitually be preserved in more than one altar in one and the same church. It should be kept in the most prominent and distinguished place in a church, and therefore, as a rule, on the main altar, unless another altar is more convenient and more fitting for the veneration and cult of so great a sacrament. Notwithstanding the general rule to reserve the Blessed Sacrament on the main altar, the liturgical

laws regarding the last days of Holy Week shall be observed.

However, in cathedral, collegiate and conventional churches in which choral functions are to be performed at the main altar, it is, as a rule, more convenient to keep the Blessed Sacrament, not on the main altar, but in a side chapel or altar, in order that there may be no interference with the ecclesiastical offices or ceremonies.

The rectors of churches should take care that the altar on which the Blessed Sacrament is reserved, shall be decorated more beautifully than all other altars, so that its very appearance may move the faithful to greater piety and devotion (Canon 1268).

The rule that the Blessed Sacrament shall be reserved on one altar only in a church, suffers some exceptions, as the Code insinuates when it says that it should not be continually reserved on several altars. For example, during the Forty Hours' Devotion or any other exposition of the Blessed Sacrament for an entire day or during the morning hours, the Blessed Sacrament may be reserved in another altar, because Holy Communion should not be distributed from the exposition altar. Also during novenas and other devotions (*e. g.*, during May), the devotions might be conducted at an altar or shrine of a saint, and the Blessed Sacrament may be placed in that altar to distribute Holy Communion or to give the Benediction (Sacred Congregation of Rites, June 2, 1883; *Decreta Authentica*, n. 3576).

The Church demands that the place where the Blessed Sacrament is reserved be the most conspicuous and most beautifully decorated place, and this ordinarily is the main altar in a church. For practical purposes (*e. g.*, distribution of Holy Communion, Benediction of the Blessed Sacrament), the main altar is the most appropriate place to keep the Blessed Sacrament. If, however, a church has a side altar which is by far more beautiful and attractive than the main altar, that altar would be the place to keep the Blessed Sacrament. The priest in charge of a church is commanded by the Code to take care that the altar of the Blessed Sacrament and its surroundings are distinguished from all other places in the church for their beauty and attractiveness, so that the centre of attraction shall be, as it ought, the place where our Saviour deigns to dwell under His lowly appearance. The Church deliberately does not prescribe specific rules as to the material of which the

altar is to be made, nor as regards the ornaments or decorations, because there are very many poor parish churches which cannot procure the money to buy expensive material or costly decorations. However, the poorest material and least expensive decorations, when placed with good taste, neatness and spotless cleanliness, can give the poorest church a respectable resting-place for our Sacramental Saviour. Where the means permit, the best in material and art should be procured to make the place of the Blessed Sacrament worthy, in so far as is in our power, of the dignity of God. Whatever is possible should be provided, and then let loving care and devout solicitude blot out all external shortcomings as was the case in the lowly house at Nazareth.

There can be no excuse in any church for violating the liturgical regulations concerning the cleanliness of the altar linens and other requisites for the altar. Electrical display, as an ornament of the altar, has been repeatedly forbidden by the Sacred Congregation of Rites.

The Code says that in cathedral, collegiate and conventional churches it is opportune to keep the Blessed Sacrament on a side altar, rather than on the main altar. The reason is that in the pontifical and choral functions the prescribed ceremonies cannot conveniently be carried out, since they are arranged without taking into consideration the presence of the Blessed Sacrament, and, therefore, the marks of respect due to the Holy Eucharist in passing by, turning away from the tabernacle, etc., would interfere with the exact execution of the ceremonies of such functions. The *Ceremoniale Episcoporum* (lib. I, cap. 12, n. 8) states that it is *valde opportunum* to have the Blessed Sacrament on another than in the main altar; and, if Pontifical Mass or Vespers are to be celebrated in a church where the Blessed Sacrament is reserved on the main altar, it must be removed before these functions, so as not to disturb the order of the ceremonies. A Declaration of the Sacred Congregation of Rites, February 6, 1875 (*Decreta Authentica*, n. 3335), demanded that the Blessed Sacrament be kept on another altar, although the bishop who asked whether it was permissible to reserve the Holy Eucharist on the main altar of his cathedral, drew attention to the peculiar structure of his church (which made it difficult to reserve the Blessed Sacrament on another altar), and

also drew attention to the fact that the *Cæremoniale Episcoporum* does not strictly command to keep the Sacrament on a side altar. Vermeersch-Creusen (*Epitome*, II, n. 593) say that the Code does not strictly prescribe the reservation of the Blessed Sacrament on a side altar in these churches. The Sacred Congregation of Rites, however, does, and it is not apparent from the Code that it intends to correct the law of that Sacred Congregation. Canon 2 of the Code states that all liturgical laws retain their force, unless some are explicitly corrected in the Code. There is no express correction of the law of the liturgy in Canon 1268, but rather a repetition of the phrase of the *Cæremoniale Episcoporum*.

THE PROBLEM OF EVOLUTION

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

I. THERE IS A PROBLEM.

Is it necessary to say that there is a problem? Perhaps it is, for there are some who seem to be surprised that such a subject as evolution should be debated or even raised. Such altogether misunderstand the rôle of science, which is to seek out a complete explanation of the universe, if that be possible, by natural laws—of which more in a moment. The scientific man is not merely at liberty to carry, but he must carry his probe of any question which comes before him to the limit. He need not even assume—in so far as he is working on purely scientific lines—that there is anything to prevent him from finally arriving at a complete explanation of the universe. Of course, he knows very well that he cannot do anything of the kind. Michael Foster said of his life-long friend Huxley that “great as he felt science to be, he was well aware that science could never lay its hand on, could never touch even with the tip of its finger, that dream with which our little life is rounded.” This is at least a clear admission that science cannot explain everything.

Even when he talks of “natural laws,” the scientist should be, although he is not always, quite clear that his natural law is not—as one would almost imagine from some statements that it was—a thing preëxistent to the phenomena which it classifies, and, in fact, the thing which causes and arranges those phenomena and the order in which they appear. The scientific man begins by trying to discover new facts (the making of bricks); he goes on to classifying his facts and arranging his objects in categories (the sorting out of the bricks); and then turns to the erection of his building by making a theory, usually a working hypothesis by means of which the idea he has may be tried out. That is all right, as long as he (or, far more often, someone for him) does not claim that this hypothesis is a scientific fact.

Someone has said that we should not adopt theories as creeds and denounce someone else's theories as heresies. There is a natural tendency to do both, but the former is far more deadly than the

latter. As long as we recognize that a man is merely setting up a working hypothesis as a kind of scaffold on which to extend his ideas, there can be no reason why he should not carry on to the limit. Any assumption can be made in philosophy, provided that it is understood that ultimately it will have to be proved. If Galileo had understood what was meant by a working hypothesis, there would not have been all the trouble that there has been over him. There is also the counsel of despair to be taken into consideration: "All that I know is that nothing can be known." Fabre, described by Darwin as "that inimitable observer," was inclined to take that line when he said: "Scientifically considered, nature is a riddle to which human curiosity can find no answer. Hypothesis follows hypothesis, the ruins of theories are piled one on another, but truth ever escapes us. To learn how to remain in ignorance may well be the final lesson of wisdom."¹ That is not the general attitude of science, which is to press on to the attempt to unify all things. In that course we arrive at the problem for the solution of which evolution, as it is commonly called, is put forward.

It is a thousand pities that that theory has ever come athwart the hawse of the ship of religion. But it has, and hence these papers. Professor More² says that "the clergy have made the profound mistake of not realizing that they are not concerned with the scientific doctrine of biological evolution." And he continues: "It should make no difference to them whether corporeal man was created by a special act of God, or whether he is linked to the rest of organic beings." Of course, he does not advert to the fact that the clergy were bound to concern themselves with this matter, as soon as the hypothesis was used as an argument against the truth of the Bible. It must of course be admitted that, in the inception of the quarrel, some of the theological opponents were the worst enemies of the cause they were attempting to support—Samuel Wilberforce, to wit, as the most prominent example. The contest did harm in many ways, for it led to the idea that every shape or form of the evolutionary hypothesis was flatly contrary to all religious ideas; and it led also to the use of arguments on the scientific side, which, whilst

¹ "Souvenirs Entomologiques," Ser. III, p. 317.

² "The Dogma of Evolution."

apparently effective against the adversaries at the moment, were not such as would have been used in ordinary cool discussions.

The heat and folly of the controversy is in no case better illustrated than in that of Mivart, who was the only person on the orthodox side to take the position that a moderate form of evolution was in no way incompatible with religion. The reward which he got was a violent attack from Huxley, who attributed his scientific criticisms—which have stood the brunt of controversy from that day—to religious bias, and held that his religious *eirenicon* was useless, since it was not in accord with what Huxley took to be Catholic teaching. “When a scientific theory is brought before us, our first enquiry is not whether it is consistent with religion, but whether it is true. If it is found to be true on the principle of the induction of Bacon, it will be found to be consistent with religion on the principle of the unity of knowledge.”⁸ Excellent doctrine and Catholic teaching too, though the man who uttered it was not of our livery. At any rate, there is a problem. What is it?

II. THE PROBLEM

I will try to set the problem in its simplest form. We are confronted by a vast variety of living things, animal and vegetable. This vast array is of a discontinuous character. It is divided into animals and vegetables of course, and, omitting the lowest grades, there is no difficulty in saying which is which. Further, in those kingdoms there is also discontinuity, so that there is no difficulty for example in distinguishing between a dog and a cat, though both are carnivora and, so to speak, first cousins. The fact is, that one species does not fade slowly into another species, like the old “dissolving pictures” of the magic-lantern. Or, to vary the metaphor, the picture of life is not that of a gentle slope but a series of steps. It is necessary to insist on this discontinuity, for, though very obvious when mentioned, it is not always adverted to, and is a most important item in the discussion. Then again, in the past, geology reveals to us a picture of vast complexity, though in the earlier days it was less vast and only gradually became as complicated as it now is. And it is a discontinuous picture always. This growing complexity naturally means that quite new forms were from time to time making their appearances. There were no creatures with back-

⁸ McCosh.

bones at one time; then fishes appeared. There were no animals with legs; then amphibians appeared. There were no mammals for a long time; then they appeared. Further there were extensive races which disappeared. In the early seas there were hosts of trilobites (things akin to the king-crabs of today); they are all gone these millions of years, so the geologists say. There were enormous lizards at one time (like the *Diplodocus* whose skeleton is at Pittsburg), eighty and more feet in length; all are gone, leaving only our little lizards of today to represent them. These facts make up the problem, and running through it are two factors which we know to exist, though we know little more about them—namely, heredity and variation. Like does produce like, yet not quite identical progeny. A duck does not come out of a hen's egg, nor is a pig born in a carefully kept kennel of cocker spaniels. Yet absolute identity does not exist; there is the factor of variation, and sometimes the variation may be considerable. How is all this to be accounted for—that is the problem, and the answer today is by evolution. That is the point to be inquired into in these papers, and in that inquiry I intend to set down all the salient points of the long-drawn controversy, and show how it stands today, emphasizing as we go along the really strong points of the theory—for it has such of course, in spite of a few rather ignorant people's quite unwarranted statements. At the same time I shall also set down the various difficulties, which are much greater again than heated advocates of the theory allow. In fact, the object will be to set forth a plain statement as to how the theory stands today.

III. EVOLUTION AS THE KEY TO THE PROBLEM

Since Darwin was the "onlie begetter" of latter-day evolutionary theories at any rate, his well-known passage concluding the "Origin of Species" may once more be set down: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most wonderful and most beautiful have been and are being evolved."

That passage is familiar to all students of the question, but even some of them may be unaware that in the original draft the words

"perhaps into only one" were added in pencil.³ In their modified form they appear as above, and show that to the end of his days the author felt uncertain as to whether evolution was mono- or poly-phyletic (that is, whether all living things were descended from a single or from a variety of stocks). The emergence of the rest of the passage from the original drafts is also interesting, as showing the state of Darwin's mind at the inception of the theory. "It accords with what we know of the law impressed on matter by the Creator, that the creation and extinction of forms, like the birth and death of individuals, should be the effect of secondary [laws] means."⁴ And again, speaking of the vastly complicated laws required thus to produce living things: "The existence of such laws should exalt our notion of the power of the omniscient Creator."⁵ Darwin admitted himself, and indeed it is evident throughout his works, that he could not understand a philosophical argument, and later in life he became more than nebulous in his religious views; but the passages quoted show that, had he come under influences different from those which actually determined his trend of mind, there was no reason why his theories might not have been developed along lines acceptable to Christian teaching, as indeed Mivart clearly saw.

To develop the original quotation, the theory of evolution or transformism (a better title) teaches that life appeared in certain unicellular organisms; that these became multicellular and thus organized beings; that, by degrees, from these arose all the living things which we see around us, and of course those which have existed in past times. Thus, to take the animal kingdom, things with backbones developed from others which were unprovided with such, and things with limbs came from fishes, which again had nothing nearer to them than fins. To that minimum exposition of the theory all evolutionists of all categories would subscribe, and in substance it goes back far into antiquity. I am certainly not going to urge that St. Augustine taught a doctrine patient of this explanation, since, having carefully studied the various works on that subject by men who know far more about it than I do, I am being led

³ "Foundations of the Origin of Species," 1909, p. 254, n. 4.

⁴ *Op. cit.*, p. 51.

⁵ *Op. cit.*, p. 52.

to the conclusion that it is not possible to know exactly what the Saint really did mean. But at any rate, in 1675, Athanasius Kircher, S.J.⁶—"Doctor Centium Artium," as he was called—expressed his opinion that our modern species had originated by transmutation within definite series of forms, and was the first amongst the moderns to start an idea which is now so much debated, and which, at least as stated above, holds the field, since there is no rival theory. Therein lies its great strength, for the late Yves Delage, who was a really distinguished writer on biological questions, said that "if there existed some other scientific hypothesis besides that of descent to explain the origin of species, many transformists would abandon their present opinion as not being sufficiently demonstrated."⁷ It was for this reason that Bateson said that we had got to believe in evolution, meaning that there was no other theory to consider in comparison with it. Bateson's attitude is very clearly shown in a remark by Professor Morgan of Columbia University in a recent article in *Science*, where he speaks of his "assuming that the doctrine of descent is true in the main *because of the difficulty of forming any alternative hypothesis as good.*" I have italicized these words, because they sum up one of the main arguments of these papers. Evolution is not a proved fact, but holds the field for want of any better theory.

It will of course be understood that I am speaking from the purely scientific standpoint, and expressing the ideas of modern scientific books. But, if there is agreement on the outline set down above, there is the widest difference of opinion on every other point, as will be made abundantly clear in these articles. A few points in that connection must be set down in this section. *Is it a proved fact?* Every one of the innumerable little manuals will tell you that it is, and even real authorities, like Professor de Dorlodot of Louvain, would agree; yet, you have Professor Millikan of Chicago, a scientific star of great magnitude, declaring that it is pathetic to see men of science trying to prove evolution, a thing which in his opinion never can be proved. He is a physicist and not a biologist, and I take it that he means that such proof can only be experimental, which in his opinion is not possible. As far as experi-

⁶ "Arca Noe in Tres Libros Digesta," cfr. Wasmann, "Modern Biology," p. 276.

⁷ "L'hérédité et les grands problèmes de la Biologie Générale," 204.

mental proof in the way of the derivation of one species from another goes, there simply is none—a matter also to be dealt with further. “It must be acknowledged that the formation of one species from another has not been demonstrated at all.”⁸ Bateson agrees that proof must be experimental, and that it depends on our understanding of the hereditary mechanism, which is a thing that we have only begun to grasp since Mendel showed us how to do so.

Hogben⁹ says that the theory is still in its infancy, but is becoming more and more the nucleus of a living body of experimental investigation; and so it is, but so far the crucial test of the development of a new species is nowhere to be seen, and thus the evidence is purely circumstantial. That is by no means enough to *prove* the truth of the theory, however strongly it may suggest it. In 1903 Professor Morgan of Columbia University¹⁰ said that “however probable the theory may appear, the evidence is indirect and exact proof is wanting”; and that to my mind sums up the answer to this first question with complete accuracy today.

What about “one or more forms?”

There is no very vigorous controversy on this head, for, though no doubt there is or perhaps was a kind of underlying idea that the original living cell diverged into animal and vegetable branches respectively, and thence each in its several ramifications led to what we find around us, biologists as far apart as Bateson and Wasmann have declared their adhesion to the polyphyletic idea, which envisages a variety of starting-point cells, though, it must be admitted, without any very definite light on details.¹¹

What was the method of this evolution?

Here it is not too much to say that the whole position is one of chaos. A witty reviewer in the *Times Literary Supplement*,¹² London, envisaged the battleground of evolution, where there are “Darwinians and neo-Darwinians (what a name!), Lamarckians and neo-Lamarckians, Galtonians, Haeckelians, Weismannians, de Vriesians, Mendelians, Hertwegians, and many more whom it would

⁸ Delage, *op. cit.*, p. 322.

⁹ *Discovery*, June, 1924.

¹⁰ “Evolution and Adaptation,” p. 57.

¹¹ This matter with other problems is well discussed in “Etudes sur le Darwinisme,” in *Rév. de Philosophie*, Sept.-Oct., 1910.

¹² June 9, 1905.

be tedious to enumerate." That most of these remain embattled, we shall see later, and the critic exclaimed with some truth that "this is *science*," not "the weakness of the theologians or the metaphysicians who stumble about in uncertainty, obscurity and ignorance!"

There is a certain triumphant tone about the critic which leads one to suppose that he was not himself a biologist; but none the less what he says is perfectly true, though he does not tell us that it is also inevitable in the ever-changing kaleidoscope of scientific discoveries and experiments. The Victorian age had not learnt the bitter lesson that the "best laid" theories "gang aft agley." That was the discovery of a later date, and accounts for the scientific scepticism which Sir Oliver Lodge tells us has succeeded the certitudes of the time when Huxley was consul. One fact, however, emerges most clearly from all this, and it is as follows: to talk of a theory as being *proved* about which there is such utter confusion, is to use that term in a non-natural sense. A thing is proved when the rejection of the idea is obviously absurd, and that is not the case here. In point of fact, how can it be said to be proved until we have some clear idea—which today we have not—as to how animals and plants have evolved?*

*The second article of this series will discuss "The Idea of Species."

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Some General Notes on Sacred Edifices

I

In the French language there is a striking expression to describe soldiers, lawyers and priests: they are called, respectively, *gens d'épée*, *gens de robe*, and *gens d'église* (men of the sword, men of the robe, men of the church). To call a priest *un homme d'église*, is to designate him by a very comprehensive title, which, among others, has the advantage of singling out the place where he chiefly exercises the functions peculiar to his office. Just as a soldier belongs to barracks, or a business man transacts affairs in an office, so is his church the place where a priest spends a considerable, and certainly by far the most important part of his time.

A priest's church may be an architectural gem; often it has around it the golden glamor of a great past; its aisles may as yet be fragrant with the sweet odor of the virtues of saintly predecessors; or (and that is more often the case) it may be but a plain structure built, not with an eye to beauty of proportion and splendor of ornamentation, but rather with strict regard to the slenderness of material resources. However, be its outward appearance fair or plain, his church is to a priest like the apple of his eye. His admiration for the glorious cathedrals of Europe and the basilicas of Rome and Italy, cannot diminish his love for his own church—precisely because it is his own church. He is wedded to his parish, and he loves it “for better, for worse”; and, when he has been away from it for a time, he returns to it with some of the joy that fills the heart of an exile who, at long last, revisits the home of his youth.

It will not be amiss, in these Notes on the Sacred Liturgy, to study the purpose of Holy Church when she sets apart certain places, erects and dedicates certain buildings, for the special and more solemn worship of God. To know what Holy Church thinks of our sacred edifices, will help our sense of reverence and invigorate our spirit of faith. The Catholic Church is scarcely ever so in-

spired as in the rites and prayers with which she consecrates a church to the glory of God.

II

It is hardly necessary to begin by stating that our churches and temples are indeed built for the honor and glory of God, not because He is in need of an earthly and material habitation, but because He has at all times deigned to manifest Himself in a peculiar manner in certain places of His own choosing. The setting apart of certain places and buildings for the purpose of divine worship, is one of the most primitive of man's instincts, and a necessity, as it were, of his being. Just as there never yet was a race of men who were utterly bereft of religious observances, so is it impossible to discover a people, however backward or degraded they may be in other respects, who are without their temples and holy places. The assertion of Plutarch is as true today as it was in his time, namely, that one may find tribes of men so sunk in barbarism that they live without any of the amenities of civilized life which to us are necessities; they may lack the shelter of fixed dwellings or fortified cities; their industry and commerce may be but the rough and ready barter for the immediate needs of the day; they may not know the use of coined money; but one thing they do not lack, that is, a priesthood of some kind and temples or sacred edifices wherein to worship.

When we find that a custom has been universally observed by mankind at every period of its history, the laws of right thinking force us to the conclusion that here there is no mere blind instinct at work. On the other hand, it is scarcely conceivable that sheer fear and terror of the unknown could have held mankind in thralldom during so many centuries, and caused them to raise altars and sanctuaries in which to propitiate the inevitable decrees of fate. Notwithstanding all its miserable aberrations, its cruel and often sordid and degrading circumstances, the worship even of pagan temples bears witness to a great law so deeply engraven upon the conscience of mankind that nothing can obliterate it. This law is simply that of our existence, the one supreme scope of which is the worship of God. Idolatry is a corruption, a deviation from the purity of primitive religion; yet, even above the clang and jangle of the most blatant idolatry, there may be heard a note—feeble no

doubt, and often all but utterly drowned by the din of strident voices—expressive of a desire for something purer, higher, holier than mere outward observances. This feeble note is simply the voice of the human spirit which can never wholly forget its Creator, for the plain reason that He made it: *Res clamat Domino*.

Our hearts are fashioned by God, for His services and love; hence, there can be no happiness, but only restlessness and anguish, so long as a creature does not know itself to be in the hand of its God. The sincere student or observer of human history is driven to the conclusion that the universal agreement of mankind in some of the elementary facts of religious observance points to an initial uniformity and is a reminiscence of happier times. Perfection precedes corruption, not merely in the order of excellence or logic, but also chronologically. Error and ignorance presuppose truth and knowledge. Hence we know for certain that the worship of the true God preceded idolatry. However, let us see what Holy Writ and theology tell us about holy places and consecrated buildings.

III

As Christians, we know full well that God is in all places. In virtue of His immensity He contains, as it were, all space within Himself, and He cannot be said to be held or confined within the limits of the universe which He made.

"Whither shall I go from Thy spirit?
Or whither shall I flee from Thy face?
If I ascend into heaven, Thou art there:
If I descend into hell, Thou art present.
If I take my wings early in the morning,
And dwell in the uttermost parts of the sea:
Even there also shall Thy hand lead me:
And Thy right hand shall hold me."

(Ps. cxxxviii. 7 sqq.)

St. Paul seems to preclude once for all the idea that God could be found more readily within the four walls of a temple than within the boundaries of the vast temple of nature: "God who made the world and all things therein; He being Lord of heaven and earth, dwelleth not in temples made by hands, neither is He served with men's hands as though He needed anything" (Acts, xvii. 24, 25). This assertion, put forward as an argument by the Puritans, to

bolster up their theories, creates no difficulty if we leave it in its context. St. Thomas gives an admirable reply to those who would use the Apostle's text as an objection against external ceremonies or the use of consecrated buildings. Though somewhat lengthy, it is worth while quoting his answer in its entirety, for it gives a theological reason for all the externals of Christian worship, that is, for all liturgical observances:

"The divine worship regards two things: namely, God who is worshipped, and men who worship Him. Accordingly God, who is worshipped, is confined to no bodily place: wherefore, there was no need on His part for a tabernacle or temple to be set up. But men, who worship Him, are corporeal beings: and for their sake there was need for a special tabernacle or temple to be set up for the worship of God, for two reasons: firstly, that through coming together with the thought that the place was set aside for the worship of God, they might approach thither with greater reverence; secondly, that certain things relating to the excellence of Christ's divine or human nature might be signified by the arrangement of various details in such temple or tabernacle.

"To this Solomon refers (III Kings, viii. 27), when he says: *If heaven, and the heavens of heavens cannot contain Thee, how much less this house which I have built for Thee?* And further on (*ibid.*, 29, 30) he adds: *That Thy eyes may be open upon this house . . . of which Thou hast said: My name shall be there; . . . that Thou mayest hearken to the supplication of Thy servant and of Thy people Israel.* From this it is evident that the house of the sanctuary was set up, not in order to contain God, as abiding therein locally, but that God's name might dwell there, *viz.*, that God might be made known there, by means of things done and said there; and that those who prayed there might, through reverence for the place, pray more devoutly, so as to be heard more readily."

In this rather lengthy passage of the *Summa* (I-II, Q. cii, a. 4, ad 1), St. Thomas puts in its true light the significance of our sacred places and shrines. They are primarily for the help of man, who, not being a purely spiritual being, needs the assistance of material surroundings in order to get in touch with God. The walls of a temple or church are like fences that shut out earthly and temporal interests and pursuits, and so enable his fickle mind to dwell upon the great realities of the unseen world, and even, within the limits now attainable, to meet his Creator in prayer and praise.

The Holy Scriptures are full of instances where certain places are declared holy and set apart by God Himself from all profane uses. At times the patriarchs of old would themselves put up an altar, or a memorial, in places where God had manifested Himself

to them. Thus, when Jacob, spending the night in the open, beheld the traffic of a heavenly ladder which connected earth and heaven, he marked the spot in the morning: "And trembling he said: How terrible is this place! This is no other than the house of God, and the gate of heaven" (Gen., xxviii. 17). When Moses beheld the vision of the burning bush, he was bidden put off his shoes: "Come not nigh hither. Put off the shoes from thy feet: for the place whereon thou standest is holy ground" (Exod., iii. 5).

As regards the construction of sacred edifices, we know that God Himself commanded the erection, first of the tabernacle, and later on that of the Temple of Jerusalem. Both tabernacle and temple are the outward symbols of Jehovah's presence in the midst of His people: "I will sanctify the tabernacle of the testimony And I will dwell in the midst of the children of Israel, and will be their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God" (Exod., xxix. 44 sqq.).

Moreover, God was pleased to localize His presence even more particularly. Moses was commanded to make an ark, on which there were to be two golden cherubim, "spreading their wings and covering the oracle." From this place—that is, from amid the wings of the golden cherubim—God deigned to speak to Moses, as being the Ruler and King of Israel: "Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee" (Exod., xxv. 20, 22). What a marvelous foreshadowing we have here of that other Presence which is the glory of our churches!

When Israel was at last firmly established upon the land of Palestine, the time came to replace the portable tabernacle by a permanent structure, one worthy of the Majesty of Him who was to be adored there. David planned a temple, but the Lord chose not the man of blood and wars, but his son, as Solomon declared on the day of the dedication of the temple: "And the Lord said to David my father: whereas thou hast thought in thy heart to build a house to My name, thou hast done well in having this same thing in thy mind. Nevertheless, thou shalt not build Me a house; but

thy son, he shall build a house to My name" (III Kings, viii. 18, 19).

In the First Book of the Machabees we are given a touching account of the ceremonies with which these heroes reconciled the Temple which had been profaned by the Gentiles: "According to the time and according to the day wherein the heathens had defiled it, in the same was it dedicated anew, with canticles, and harps, and lutes, and cymbals. And all the people fell upon their faces and adored, and blessed up to heaven him that had prospered them. And they kept the dedication of the altar eight days" (I Mach., iv. 54-56).

In addition to the Temple, the Jews had their synagogues in each city and hamlet, where they met for common prayer and the reading of the Scriptures. In the dispersion also, they had their meeting-houses, or, if not numerous enough, or if no suitable place were available within the city, they would meet without the walls, by the sea-shore, or on the banks of some river or lake; these places were called *προσευχαί*, for short. St. Luke mentions one of these houses or "places of prayer," for he relates that at Philippi, "upon the Sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer," *viz.*, a place of prayer (Acts, xvi. 13).

If religion were nothing more than a man's personal attitude of mind in presence of his Creator, there might be no need to set apart special places or buildings for the purpose of divine worship. But man is a social being. Hence, religion demands that he should render homage to his Maker, not only as a private individual in the secret chambers of his heart, but that he should join himself to his fellowmen for a common and corporate acknowledgment of the claims of God. As pointed out by St. Thomas in the quotation we have given above, we are warned by the sacredness of the building in which we meet to lay aside all worldly thoughts, so that our spirit, freed from the trammels of earthly cares, may be able to meet its God. The very name which we bestow upon our sacred edifices, points out their purpose. We call them churches or temples—*ecclesiæ*, *templa*. The former name (*ecclesia*) signifies a gathering or assembly of many for a definite purpose, which here is the highest and noblest endeavor of man, namely, praise and adoration

of the Majesty of God. The word *templum* emphasizes another element of the same object, namely, the need of solitude and silence if we would truly seek God, which is secured by separating (τέμνειν) ourselves from the noise of the marketplace, and sheltering our souls within the calm atmosphere of a building which serves no other purpose except that of prayer.

Now it is obvious that, if Jews and pagans had their shrines and sanctuaries, Christianity also will not be found wanting in this matter. Our worship of God is indeed private and personal, inasmuch as our Lord bids us enter into our chamber, "and having shut the door, pray to the Father in secret" (Matt., vi. 6). But the chief element of Christian worship is the oblation of sacrifice. This can only be done in the name of all and for all. Hence, the presence of the faithful in a body is demanded by the very nature of our liturgical worship; hence also arises the necessity of suitable buildings—buildings, that is, which are not merely adapted to shelter a number of people, but which are likewise not too unworthy of the sublime rites which are enacted within their walls.

However, we have reached the limits of the space allowed us in the discussion of these preliminary notions. It is always useful to go back to elementary principles. Their simplicity is not less admirable than the imposing developments which logically flow from them. The spacious majesty of the golden halls of St. Peter's in Rome stands in very close relationship to the simplicity of the Upper Room wherein our divine High Priest celebrated the first Eucharistic Sacrifice. But more of this in our next article.*

*The next article of this series will deal with "Christian Churches during the Period of the Persecutions."

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S.

Living Supremely for God in Christ

When receiving from the Editor of THE HOMILETIC AND PASTORAL REVIEW a flattering request for a "series of practical ascetical papers for priests," it occurred to the writer that he could not do anything better than to present the best spiritual doctrine he knew of, the one most familiar to him, inculcated to him in the blessed and now distant days of his preparation for the priesthood and of his novitiate—the exposition of which is perhaps—strange to say—not so frequently met with in books and articles, as if it were mysterious and extraordinary.

The spiritual doctrine of Father Olier, the founder of the Society of St. Sulpice, has been outlined by him in a short pamphlet entitled *Pietas Seminarii Sancti Sulpitii*.¹ To offer an explanation of and a comment on this booklet might be a splendid opportunity of giving edification and rendering service to the readers of this REVIEW.

Originally, this pamphlet or collection of maxims was compiled for the members of the Society of St. Sulpice, which was identified with the Seminary of St. Sulpice. Hence the name, *Pietas Seminarii Sancti Sulpitii*. But, as the original name of the Sulpicians (Priests of the Clergy) indicates, the Society of St. Sulpice is not a religious order, but a society of priests banded together for the exclusive purpose of training young men for the priesthood. Their life normally should be offered as a model to the priests, and consequently does not differ from the life of the secular clergy, does not imply anything to which priests are not bound by their ordination, does not demand (*v. g.*) the vow of poverty and obedience essential to religious; the only difference is that they are given to

¹ Left in an unfinished form by its author, it was not printed until 1819, and seems to have been unknown outside of the Society of St. Sulpice during the seventeenth and eighteenth centuries. Naturally slight variations are found in the eleven manuscript copies in existence in the Archives of the Seminary of St. Sulpice in Paris. The best and most critical edition is the one (now out of print) published at Bourges in 1879 by Ferd. Labbe de Champgrand, S.S. This "opusculum ad fidem autographi Olieriani" is the one to which we refer in these articles.

the exclusive and special work of seminary training. Consequently, what is written for their own sanctification is applicable to all priests.

This remark seemed to be necessary in order to forestall the fatal objection that Father Olier's doctrine was not meant for secular priests. Subtle objections come up so spontaneously and powerfully when effort is demanded of us! *Horror difficultatis et labor certaminis multos retrahit a profectu*, as the author of *The Imitation of Christ* says.

Another remark is to the effect that Father Olier speaks in behalf of souls who tend to Christian and sacerdotal perfection, as do priests for whom those ascetical papers are written. Hence the distinction between precept and counsel is not insisted upon here.

The basic principle of a Christian who desires to tend to perfection must of necessity be this, "to live to God in Christ Jesus," according to the words of St. Paul (*Viventes Deo in Christo Jesu*).² He must be so penetrated with the thoughts, the sentiments of Our Lord that he might be able to say what the great Apostle claimed about himself: *Vivit in me Christus*.³ To this goal all our aspirations should tend. This ought to be the object of our meditations, of our efforts, our hope and our ambition: to live the life of Christ inwardly and to manifest it outwardly by our works in our mortal flesh.⁴

Here is the text of the first maxim, which this article is to explain: *Primarius et ultimus finis hujus Instituti erit, vivere SUMME Deo in Christo Jesu Domino nostro, ita ut interiora Filii ejus intima cordis nostri penetrent, et liceat cuilibet dicere quod Paulus fiducialiter de se prædicabat: Vivo jam non ego; vivit vero in me Christus. Hoc erit una omnium spes et meditatio, unicum exercitium, vita vivere Christi interius, eamque operibus manifestare in nostro mortali corpore.*

This first maxim of the *Pietas* sounds strangely like St. Paul's doctrine; three quotations in six lines and the whole tenor of it is so completely like the Apostle's teaching. Now, we must not forget that St. Paul is imparting his teaching, not to cloistered nuns or contemplative souls, but to sailors and merchants, Galatians, Corin-

² Rom., vi. 11.

³ Gal., ii. 20.

⁴ II Cor., iv. 10.

thians, Ephesians, etc., converted from paganism or Judaism. Evidently this teaching applies to priests *a fortiori*. We are too often deaf to this solid doctrine of St. Paul. We do not think of it often enough: we do not relish it. We are apt to dismiss it into the region of unreal theories, but it is a stubborn fact all the same; it is the very essence of Christian life that St. Paul thus teaches to all Christians.

So Father Olier adds the word: SUMME. We, priests, must live the life of Christ in a degree higher and more perfect than that demanded of ordinary Christians (*Vivere SUMME Deo in Christo Jesu*).

In fact, the only reason why Father Olier proposed this ideal to seminarians and priests is, because he considered it as the essence of the Christian life. *Christianus alter Christus*. And indeed, *a fortiori*, we may and we must say: *Sacerdos alter Christus*. The priest is another Christ by his power and functions; he must be another Christ by his virtues and dispositions of soul, and in a rather eminent degree, as the word SUMME expresses it. Nothing less. *Noblesse oblige*.

Vivere summe Deo in Christo Jesu is a Pauline ideal. St. Paul exhorted especially his beloved Philippians to conform to this divine ideal: "Let this mind be in you which was also in Christ Jesus" (*Hoc sentite in vobis quod et in Christo Jesu*).⁵ We cannot meditate too often on this wonderful text and its context. If Christ who was God and could manifest the glory of His majesty, humbles Himself, takes the condition of a slave (servant is too weak to express the strong name δοῦλος), is obedient unto death and the death of the cross reserved to slaves, how can we, His disciples and His creatures, entertain feelings of pride, of disobedience, etc., be so different from Him? This is intolerable evidently: *Hoc sentite in vobis quod et in Christo Jesu*.

Does not St. Paul aim at transforming the Galatians (whom he can blame at times so strongly, *o insentati Galatæ*)⁶ into Christ's likeness? *Filioli mei, quos iterum parturio, donec formetur Christus in vobis!*⁷ His tender love for them will have no rest until he

⁵ Phil., ii. 5.

⁶ Gal., iii. 1.

⁷ Gal., iv. 19.

has achieved this result: to form Christ in them, to make them like unto Christ, to cause them to live the life of Christ. Evidently he counts all sacrifices as nothing if he can only succeed in this apostolic work: *Formetur Christus in vobis*. He works and he prays, as he writes to his dear Christians of Ephesus: *Det vobis Deus . . . Christum habitare per fidem in cordibus vestris*.⁸ If Christ dwells by faith in their hearts, they will be true Christians. They will correspond to their vocations, they will profit by Christ's sacrifice on the cross, they will be saved, they will reign in Heaven: *quos prædestinavit conformes fieri imaginis Filii sui*.⁹

This means happiness and glory for all Christians: *Si commorimur et convivemus*. From beginning to end, the Christian life must be union, nay identification with Christ: *Christo consepulti sumus per baptismum in mortem. Christo confixus sum cruci. Si consurrexistis cum Christo, sic semper cum Domino crimus*. This is the hope, the glory, sublime and divine, of all Christians. But then what of the priest: *alter Christus?* Father Millet, S.J., published his retreat sermons to priests under this title, *Jesus Living in the Priest*, an excellent book by the way. The priest must be another Christ. In the seventeenth century Father Nepveu, S.J., wrote a splendid, pregnant and inspiring book, *L'esprit du Christianisme*, the English translation of it has been recently republished under the title, *Like unto Him*.¹⁰ How much more than the ordinary Christian the priest ought to be *like unto Him*!

This same doctrine was inculcated very strongly by a contemporary of Father Olier, Father J. B. St. Jure, S.J.: "A Christian is a Christian by his participation in the spirit of Jesus Christ. Just as what makes man to be a man is the rational soul that animates and vivifies the body, so what makes a Christian is the spirit of Jesus Christ who is animating both soul and body and causes man to live Christ's life; so that, just as the rational soul is absolutely necessary for a man to exist, so is the Spirit of Christ necessary in order that one may be a Christian. *Filium suum unigenitum misit Deus in mundum ut vivamus per Eum*, said St. John."¹¹ God

⁸ Eph., iii. 17.

⁹ Rom., viii. 29.

¹⁰ There had been two translations in the last century; *The Spirit of Christianity* (New York), *I Am the Way* (London). Cfr. V. Many, S.S., *La vraie vie*.

¹¹ John, iv. 13.

sent His only begotten Son in order that we might live through Him, and that He might be the principle of the new life which He wishes us to live. And again: *In hoc cognoscimus, quoniam in eo manemus, et ipse in nobis, quoniam de Spiritu suo dedit nobis.*¹² What shows that we abide in Jesus Christ and that Jesus Christ abides in us—*viz.*, that we are true Christians—is the giving of His Spirit whom He imparts to us. And St. Paul, in emphatic and unmistakable terms, affirms: *Si quis Spiritum Christi non habet, hic non est ejus.*^{13,14}

After all, this is only the echo and the repetition of the pregnant saying, which is so often expressed by the Fathers (*v. g.*, St. Irenæus and St. Augustine), when they thus sum up, in the spirit of St. Paul, the grand purpose of the Incarnation: *Factus est Deus homo, ut homo fieret Deus.* Is it not this same doctrine that St. Leo preaches so eloquently in the sermon that we read at Matins on Christmas night—"a sermon that must be short," he says, "since there are three Masses": *Agnosce, O Christiane, dignitatem tuam, et divinæ consors factus naturæ, noli in veterem vilitatem degeneri conversatione redire.* How clear this is to us, on Christmas night, before the Crib! *Noblesse oblige! Quicumque in Christo baptizati estis, Christum induistis.*¹⁵ Christians, we must be like Christ. But we priests how much more so! *Vivere SUMME Deo in Christo Jesu.*

How efficacious, how practical, therefore, it is to have as a guiding star, an ideal, true, exalted, sublime, divine, which will lift us up above the cares and preoccupations of this earthly life, energize us constantly, render us victorious over the efforts of our enemies, the powers of evil, the temptations of the world and the flesh, the monotony and sadness of life (*sunt lacrymæ rerum*), the difficulties and discouragements encountered in our ministry. Now, the ideal proposed to us is this: *Vivere SUMME Deo in Christo Jesu. Vivere*, not to stay, to lie down, but to live, to act, to energize, to go, to work, to serve, to save: *Euntes! Vivere Deo*, not to self, *ut qui vivunt, jam non sibi vivant, sed Ei qui pro ipsis mortuus est.*¹⁶

¹² John, iv. 13.

¹³ Rom., viii. 9.

¹⁴ *L'homme spirituel*, part I, ch. 2.

¹⁵ Gal., iii. 27.

¹⁶ II Cor., v. 15.

Vivere Deo. This is the foundation of the Exercises of St. Ignatius of Loyola. Creatures of God, we must live for God. Nothing else is worth anything. *Ad maiorem Dei gloriam!* For, as he expresses it in the beautiful prayer enriched with indulgences, which the Church suggests to the priest to assist him in his thanksgiving after Mass: *Suscipe, domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es: id tibi totum restituo, ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones, et dives sum satis, nec aliud quidquam ultra posco.* This is indeed a beautiful expression of the *Vivere Deo*.

Vivere SUMME Deo in Christo Jesu. If we are faithful to this ideal, if we are other Christs, animated by the life of Christ inwardly, expressing outwardly the virtues of Christ, we will necessarily please God, honor our ministry, succeed in our apostolate, be loved by God and by men, and advance the kingdom of Christ.

This is the ideal that led the Saints, that guided so many generous souls in the seminaries and on the mission field, that produced that modern prodigy of holiness the Curé of Ars, St. John M. Baptist Vianney, the model given by the Church to the priests of today. *Vivere SUMME Deo in Christo Jesu.*

ANSWERS TO QUESTIONS

SUPPLIED JURISDICTION FOR HEARING OF CONFESSIONS

Question: It happened recently at a Forty Hours' devotion that several priests from the neighboring towns came to the Forty Hours' and heard confessions. Among them was a priest from a neighboring town which is at the boundary line of two dioceses and does not belong to the diocese to which the church pertains where the Forty Hours' devotion was conducted. The pastor had not thought of the priest from the other diocese, and had not gotten faculties for him. The priest, however, took it for granted that the pastor had obtained the faculties, and, after calling at the rectory for a few moments, went with the other priests to hear confessions. Did he get jurisdiction by law in virtue of Canon 209? What does "common error" in Canon 209 mean? Who is supposed to be in error? How many are needed to make it a "common" error? PAROCHUS.

Answer: In former times it was generally held that common error, together with the *titulus coloratus*, were required before the Church granted or supplied the actual lack of validly conferred jurisdiction. Though the phrase, *error communis*, has been a familiar term in Canon Law and moral theology for centuries, it is nevertheless difficult to determine with precision in what circumstances there is common error that gets the benefit of the supplied jurisdiction. As to the nature of the error, it does not seem to make any difference why the people think that a priest is an approved confessor, while in fact he has no jurisdiction. Their opinion, considering him a confessor, need not be based on their having positive reason to think so; he may be a priest entirely unknown to them. Generally speaking, any priest who appears in church would be considered by the people as a confessor (*i. e.*, vested with jurisdiction for the hearing of confessions), for the people do not, as a rule, know that, besides being a priest, he needs jurisdiction from the bishop of the place where he wants to hear confessions. When does the error become a *common* error? In general, the term "common error" here means the same as error of many persons. The term "many" again is relative to the size of a city, town or community. We say that, if many persons in a certain place know of an affair or fact, it is publicly known. Thus, it is also said that a priest is commonly or publicly considered a confessor, if many persons of a certain place regard him as such. Reiffenstue! (*Jus Can. Universum*, tit. I, lib. V, nn. 249-252), discussing the question when a fact becomes notorious by notoriety of fact as op-

posed to the notoriety of law, explains that, when the majority of the particular neighborhood, parish, college or community know the fact, this makes it notorious. Therefore, he continues, in a community of at least ten (for that is the smallest number that makes a *populus*), six who are in error would make it an *error communis*. Very likely Vermeersch (*Theol. Moral.*, III, n. 459) and others are correct when they maintain that it is not necessary that the majority of the respective town, parish, community, are in error, if such town or parish or community has a large number of people (at least several hundred), but that the number of people in error must be truly *many*, or a large number relatively to the entire town, parish, community. Probably, in many parishes in the United States where frequent Holy Communion and weekly confession has become quite a general practice, the number of people who go to confession on Saturdays can be called a fair representation of the parish, and are really *many* in reference to the parish, and thus a sufficient number to make an *error communis*.

Another question connected with the supplied jurisdiction in common error is whether a priest conscious of the fact that he has no jurisdiction, may always with or without special reasons hear confessions, because the Church for reason of the common error grants him faculties. It is certain that the absolutions given by the priest are valid, if he is by common error considered a confessor, though the priest knows that he has no jurisdiction (except that supplied by the Church), and though he acts illicitly as confessor. Canon 209 requires nothing else but common error for the granting of the supplied jurisdiction. However, it seems quite certain from the general law of the Church that no priest may hear confessions in a diocese unless he has received faculties from the Ordinary of that diocese. If a priest, relying on the supplied jurisdiction for the sake of common error, could licitly function as confessor without a special and grave reason, the general discipline of the Church would be considerably disturbed. This is evident from the great caution which the Church demands of the local Ordinaries in the approval of priests for the hearing of confessions.

Before the promulgation of the Code, it was the fairly unanimous opinion of canonists and moralists that the Church supplied jurisdiction in common error together with a *titulus coloratus* (an invalid

title having the appearance of a true title of jurisdiction). Most authors, in commenting on this form of supplied jurisdiction in the former law, demanded for its licit exercise an urgent and grave reason, while some taught that no special reason was required to hear confessions with this supplied jurisdiction. After the promulgation of the Code, the greater weight of opinion is to the effect that a grave reason is required for the use of the supplied jurisdiction for the reason stated above.

A further question is whether a priest who has no jurisdiction for the hearing of confessions, but who hears confession without a grave reason because he is commonly considered a confessor, incurs the penalties of the Code against priests hearing confessions without jurisdiction (cfr. Canon 2366). The penalty reads: "The priest who without the necessary jurisdiction presumes to hear confessions is automatically suspended *a divinis*." If a priest has the *error communis* in his favor, he does not hear confessions without jurisdiction, for the law gives it to him; he may at most act illicitly, as we saw above. If he does possess jurisdiction, he does not contravene Canon 2366. But, if he hears confessions in circumstances where the Church does not supply jurisdiction and does so with full knowledge and deliberation without extenuating circumstances, he incurs the penalty (cfr. *Linzer Quartalschrift*, LXXV, 297).

DIVISION OF A PARISH

Question: Does Canon Law lay down any fixed rules as to the number of parishioners or the distance of their homes from the parish church for the division of a parish? Can the original parish be obliged to contribute towards the building of the church of the new parish?

PASTOR.

Answer: Canon 1427, § 2, states that the only reasons for dividing a parish are two, namely, either because the people of part of the parish find it very difficult to go to the parish church, or because the number of parishioners is so large that their spiritual welfare cannot be adequately taken care of even by the appointment of assistants to the pastor. The difficulty of approaching the parish church may be caused by the distance of part of the parish from the church or by dangerous road crossings, which have to be passed to get to the parish church. As to the distance and other circumstances which make it very difficult to reach the parish church, the Code does not and cannot

be expected to lay down any detailed rules, for that depends on a great variety of circumstances. As regards the distance, half an hour's walk, and even less, has been recognized by decisions of the Sacred Congregation of the Council as a sufficient reason for dividing a parish. In pleasant weather and with good roads half an hour's walk may not be a great inconvenience to persons in good health, but there may be many days when storms, rain, snow, and extremely cold or hot weather may make it very difficult to attend Mass for persons living that distance from the church. Since the law does not determine the circumstances under which a certain distance is considered a sufficient reason for dividing a parish, the local Ordinary is to judge in individual cases of division of parishes whether or not there is great difficulty for part of the parish to reach the parish church.

The great number of parishioners is not of itself a reason for dividing a parish, as long as proper care can be taken of the spiritual needs of the people by giving assistant priests to the pastor. Whether the welfare of the people is sufficiently provided for by giving the pastor one or more assistant priests, is for the local Ordinary to judge. He is obliged in conscience, irrespective of all human considerations, to do what is best for the spiritual welfare of the people. In many large parishes the churches are overcrowded at the Masses, and in order to accommodate the people the Masses are so frequent on Sunday morning that everything has to be done in a hurry to clear the church for the next Mass. There is thus practically no time for an appropriate instruction of the people. Besides, an overcrowded church does not afford the people the opportunity to hear Mass properly.

As to the other question whether the original parish may be ordered by the bishop to contribute of its resources towards the establishment of the new parish formed of part of the territory of the original parish, the answer is in the affirmative. Canon 1427, § 3, explicitly states that the local Ordinary may, if necessary, assign to the new parish part of the goods of the original parish, no matter from what source these goods are derived, provided he leaves to the old parish sufficient revenue.

IMPEDIMENT OF AFFINITY IN REFERENCE TO THE UNBAPTIZED

Question: I recently baptized a man that had been married to an unbaptized woman, who died a short time ago. Now he wants to marry the sister of his deceased wife, who had lived with him and her sister, and who at present takes care of the only child (an infant) he has from his wife. The sister-in-law had become a Catholic before the man was converted, and the only obstacle to their marriage may be the impediment of affinity. Does it exist in the case?

PAROCHUS.

Answer: The impediment of affinity in the Code of Canon Law is entirely different from the pre-Code impediment of affinity. In the former law affinity was created by the *copula carnalis*, whether matrimonial or illegal. In the law of the Code affinity arises from valid marriage. Since the man married when he and his wife were unbaptized, does the law on affinity apply to him now that he has become a subject of the Church and its laws? It is debated whether in such cases parties married since the Code became law (May 19, 1918) contract the impediment, in the sense that it affects them when one or both are baptized. In reference to the former law (impediment of affinity contracted by the *copula carnalis*), the Holy Office had ruled that the affinity contracted by infidels does not indeed affect infidels who contract marriage in infidelity, but it becomes an impediment for marriages contracted by them after baptism (August 26, 1891; *Collectanea de P. F.*, II, n. 1766). The difficulty arises under the law of the Code which says that affinity arises from valid marriage, either *matrimonium ratum tantum* or *consummatum*. Canon 1015, § 1, defines *matrimonium ratum* as a marriage between Christians; wherefore, many canonists argue that no affinity arises from the marriage of unbaptized persons, which is not a *matrimonium ratum*, but a *matrimonium legitimum*, according to the definition of the Code. Some canonists, however, are of the opinion that the term *ratum* in Canon 97 implies that affinity arises from valid marriage, either non-consummated or consummated. The reason why Canon 97 is thus interpreted by some canonists is because in the former law *copula carnalis*, not only between Christians but also between unbaptized persons, created the affinity. Moreover, there seems to be no reason why affinity should have a special relation to the marriage of Christians, for the bond of affinity is a natural bond which should apply equally to a Christian and a non-Christian marriage (cfr. *Monitore Ecclesiastico*, 4th Series, vol. VI, 48).

The *Monitore Ecclesiastico* is certain that the affinity does arise from a valid marriage of unbaptized persons (supposing, of course, that after the marriage one of the parties concerned becomes a Christian). Wernz-Vidal (*Ius Canonicum*, vol. V, *De Iure Matrimoniali*, n. 367) also strenuously argue that the marriage of unbaptized persons induces the impediment of affinity. They point out that, both in official documents of the Holy See and in the writings of canonists, the terms *ratum tantum* and *ratum et consummatum* are employed in reference to marriages of unbaptized persons to denote non-consummation or consummation of the marriage. Leitner (*Lehrbuch des katholischen Eherechts*, 1920, p. 159) says that it is certain that the impediment enters, if both infidels are baptized after their marriage, but that it is doubtful, if one of the married parties dies unbaptized and the other becomes a Christian. Now Canon 15 states that in a *dubium iuris* no laws, even invalidating and disqualifying laws, bind. Wherefore, in the case proposed by our correspondent there is no need of a dispensation from the impediment of affinity because its existence in the case is doubtful.

BURIAL PLACES UNDER A CHURCH

Question: If a church is built at a considerable distance from other houses, and the permission of the civil authorities is obtained to have some burial places under the church (*e. g.*, for the families of the principal benefactors of the church), is there any objection from the law of the Church to bury people in vaults under a church?

PAROCHUS.

Answer: No, there is no objection on the part of the law of the Church. Canon 1205, § 2, forbids, not burial in a vault under a church, but burial in a church itself. If the basement of a church is so arranged as to serve for church services (a so-called lower church, or basement chapel), it is of course a church in every sense of the term, and one could not have burial vaults in the walls of the lower church. A burial place under a church for the secular clergy or non-exempt religious, is to be authorized and blessed by the local Ordinary; in the case of exempt religious, by the major superior of the religious.

CATHOLICS OF ORIENTAL RITES IN REFERENCE TO THE LAWS OF THE CODE

Question: Canon 1 of the Code states that the laws contained therein are of obligation for Catholics of the Latin Rite only, and do not oblige Catholics of

Oriental Rites. What is to be said of the concession that the Code makes in favor of Catholics of Oriental Rites, *e. g.*, that they can make their confession to and be absolved by a priest of the Latin Rite, that they can receive Holy Communion in the Latin Rite, etc.?

STUDIOSUS.

Answer: There are various regulations in the Code concerning affairs in which Catholics of the Latin Rite come into contact with Catholics of Oriental Rites, and in these matters the nature of the case necessarily affects Oriental Catholics; but, in cases where Oriental Catholics only are concerned, the Code does not intend to make any rules for them, since they have their own system of disciplinary laws. In reference to the concessions made by the Code in favor of Oriental Catholics, one must distinguish between those Oriental Catholics who live outside the Oriental dioceses (*e. g.*, Orientals in the United States) and Orientals who live in Oriental dioceses. Catholics of Oriental Rites who live in places where no Oriental dioceses exist, come under the jurisdiction of the local Ordinaries of the Latin Rite and participate in the concessions of the Code (*e. g.*, as to receiving Holy Communion in the Latin Rite, receiving sacramental absolution from priests of the Latin Rite). In Oriental dioceses a Catholic of an Oriental Rite cannot be absolved by a priest of the Latin Rite, unless the latter has received faculties from the bishop of the Oriental diocese, with the exception of confession in danger of death. Likewise, in Oriental dioceses, Catholics of Oriental Rites cannot satisfy the precept of the Easter Communion by receiving the Holy Eucharist in the Latin Rite (cfr. Sacred Congregation of the Oriental Rite to the Apostolic Delegate of Egypt, October 31, 1922; *Monitore Ecclesiastico*, 4th Series, vol. VII, 102).

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

Obedience to the Law

By T. SLATER, S.J.

Alice is a school-mistress in a parochial school. She is weak and her strength is taxed to the utmost. When Lent approached, John, her parish priest, said to her: "Alice, you must not fast during Lent." "Oh!" she replied, "I am strong and can fast quite well." "As your parish priest, I forbid you to fast," replied John. "Neither the parish priest nor the Bishop can forbid me to do what the Church commands me to do," said Alice. Afterwards, she consulted her confessor, who said that it is always better to obey the law than to accept a dispensation, which is a wound inflicted on the law. Alice fasted for the first week of Lent, and then broke down with a serious nervous attack. It is asked:

- (1) Is there an obligation to accept a dispensation?
- (2) Who can dispense from the laws of the Church?
- (3) What is to be said about the case, and about the allegations made?

Solution.—(1) *Is there an obligation to accept a dispensation?*—In general, all who are subject to the law and who can obey it, are bound to obey it. And, in general, a dispensation is a wound in the law, as the confessor in the case said, and one is not bound to accept it. However, in particular cases, a more important obligation may require that a dispensation from a less important law be accepted. The case supplies us with an instance of this. Alice was weak, and she did work important for the parish, besides being a work of charity. To do such work and to preserve one's health, is more important than to fast. Another instance may occur where a man has injured a female relative, and the only way in which he can make reparation to her is by asking for a dispensation and marrying her. A third instance may be where a man has taken a vow not to accept ecclesiastical dignities. In spite of his vow, he is bound to accept them, if the Pope commands it.

(2) *Who can dispense from the laws of the Church?*—The Pope can dispense from all ecclesiastical laws, but not from the divine or natural law. He can dispense for good reason in vows, oaths, and in marriage which has not been consummated. Bishops can dispense in their own laws and in those of their predecessors in office, and also in particular cases for good reason in the laws of provincial or plenary Councils. When a law is doubtful by reason of a doubt of fact, Ordinaries can dispense where the Pope usually dispenses

(Canon 15). From the general laws of the Church, Ordinaries cannot dispense unless the power to do so has been granted them explicitly or implicitly, or unless recourse to the Holy See is difficult and at the same time there is danger in delay and there is question of a law in which the Holy See usually dispenses (Canon 81). Parish priests cannot dispense in the laws of the Church, unless the power to do so has been granted them expressly (Canon 83). Canon 1245 grants Ordinaries and parish priests power to dispense individuals and families from the observance of the law concerning feast days and from fasting and abstinence.

Canons 1043 and those immediately following grant power to Ordinaries, parish priests, and confessors to dispense in certain impediments of marriage, in the two cases of urgent danger of death and in the "case of perplexity" (*casus perplexus*), as it is called. Moreover, Ordinaries usually have more ample powers of dispensing granted them by special indult.

(3) *What is to be said about the case and about the allegations made?*—Alice may be excused from formal sin on account of her good faith, but objectively she acted wrongly and imprudently. She was bound to obey John, not precisely because he had authority over her in the matter of fasting, but because what he said was the dictate of prudence and common sense. John was substantially right in what he said: it was his duty to look after the school, and at least in charity to do what he could to prevent Alice from harming herself and the school. We may presume that the confessor was young and fresh from his books. He had not learnt that principles have to be applied with prudence and common sense.

The Right Notion of Theft

By DOMINIC PRUEMMER, O.P., S.T.D.

An extremely vain mistress insists on having her hats trimmed only at the most fashionable house in New York. Such are her express orders to the maid charged with her wardrobe. This maid happens to have a friend who had been for many years employed trimming hats in that very establishment. So, instead of sending her mistress's hats to New York, the maid passes them on to her friend, who does the work in every respect as well as the New York firm, but at a considerably lower rate. The appreciable difference in price is divided equally between the two friends, and in the course of time their profits amount to something over a hundred dollars. Eventually they put their case before a mild theo-

logian; he is of the opinion that no strict obligation of restitution exists, since the mistress has not sustained any *real* loss, and the New York house has not a strict right to the work. A second theologian considers that the money must be returned to the mistress. Which of the two is right?

Solution.—There are two acknowledged grounds for restitution: (1) *res aliena injuste accepta*, and (2) *rei alienæ injusta damnificatio*. There can be no question of the latter in the present instance. Is there however a case of *res aliena injuste accepta*? Or, in other words, are we in presence of theft?

St. Thomas defines theft as *occulta acceptio rei alienæ* (*Summa Theol.*, II-II, Q. lxvi, a. 37). Later theologians usually add a proviso to this effect: *domino rationabiliter invito*. This additional clause, when rightly interpreted, is quite correct, but it can readily lead to misunderstanding, and particularly so in the present case. One might venture the opinion that the mistress is not reasonably opposed to the proceeding. She has in no wise suffered a loss; her hats are just as well and just as beautifully trimmed as if the work had been done by the New York establishment. The maid's friend has been in the employ of the very same house for years, and her work is above reproach. However, such a line of reasoning is not beyond logical criticism. This can be proved indirectly and directly.

We can judge of the matter indirectly by a parallel example that is admitted by most theologians. A house is on fire, and there is the certainty that the entire property will be destroyed. One of the spectators rushes into the burning building, and saves a painting of great value. The rescuer is not entitled to the salvaged article on the ground that, in view of the fact that without his intervention it would certainly have been destroyed by fire, the owner has suffered no loss, and it makes no difference to the proprietor whether the article be now in the possession of another, or was lost to him by external circumstances over which he had no control. It may be argued that the object could be considered as a so-called *res derelicta*, which any one might legitimately claim as his own. But such an argument has no intrinsic force. Catholic morality holds unswervingly to the principle: *res clamat domino, perit domino, fructificat domino*. The salvaged article, in consequence, demands its original owner. The rescuer can require a proportionate reward for his services and risks, but he has no *title of acquisition* to the article in question, and must

return it to the owner. Moralists generally are agreed on this conclusion.

The case under consideration falls under the same principle. The maid and her friend *have no legitimate title* to the money acquired. Naturally, they have the right to be paid for their services, and hence may retain an amount covering these items, but the remainder must be returned to the mistress.

From what precedes, it becomes evident that a confessor may not judge questions of restitution according to his personal feelings, but on the basis of sound moral principles. When there is question of the acquisition of money or property, one should not so much consider the modifying clause, *domino rationabiliter invito*, as the more basic principles of a legitimate title. There may be no acquisition of material goods without a sound title—moral theology distinguishes between legal and conventional acquisition. Legal title can be acquired in four ways: occupation, finding, accession and prescription. Conventional titles are acquired by the various kinds of contracts. In our case, there can evidently be no question of prescription, accession or finding; neither can it come under the head of occupation, since this form of acquisition can be applied only to ownerless objects (*res nullius*). The money under consideration can certainly not be claimed as ownerless; it has a very definite proprietor, and therefore cannot come into the possession of the first claimant. Nor is there here even the appearance of a conventional title, except on the score of services rendered, for which we can invoke *titulus laboris vel industriæ specialis*; however, we have already noted above that the two women, as well as the hero of the fire, may require just and even generous payment for their services; to this they have a clear, legitimate title. Whatever is in excess of this, must be classed as theft and demands restitution. The whole solution turns on the question of a *legitimate title of acquisition*. Where there is not a legitimate title of acquisition, there is always theft, and consequently the obligation of restitution.

ROMAN DOCUMENTS

NEW PONTIFICAL INSTITUTE OF THE MISSIONS

By *Motu proprio*, His Holiness Pope Pius XI has united into one Mission Institute the Pontifical Seminary of Sts. Peter and Paul in Rome and the Seminary for Foreign Missions in Milan. The new Institute is to be dedicated to the Apostles Sts. Peter and Paul and to Sts. Ambrose and Charles. The Institute is to be governed by the constitutions already given to the Milan Society of the Missions, and the Very Rev. Paul Manna, Rector of the Milan Society, was appointed Supreme Moderator of the new Institute (*Acta Ap. Sedis*, XVIII, 297-98).

CREATION OF A NEW PREFECTURE APOSTOLIC IN NORTHERN AFRICA

By Apostolic Letter of January 11, 1926, the territory of the Vicariate Apostolic of Ouaghadougou (commonly called *Media Valle*) was divided, and the part adjacent to the British Colony of the Gold Coast was erected into the new Prefecture Apostolic of Navrango. The papal document gives the exact boundaries of the new Prefecture, which continues under the care of the Society of the African Missions (*Acta Ap. Sedis*, XVIII, 299 sq.).

CIRCULAR LETTER REGARDING PRIESTS SOJOURNING OUTSIDE THEIR OWN DIOCESES

The Sacred Congregation of the Council has forwarded to all Ordinaries a Circular Letter regarding priests who go to the mountains or seashore or spas to recuperate their health. The Sacred Congregation states it has ascertained that some of these priests, while barely discharging the duties of their state, devote the rest of the day to vain conversations and to attending theatres, dances, cinematographs, and other spectacles which ill become the dignity of the priesthood. Some even go so far as to discard their clerical garb, and don lay dress with a view to attain greater freedom.

In order to remedy this most grave condition and to guard against any increase in the number of such offenders (for disease is spread by contagion), the Sacred Congregation asks all Ordi-

naries to devote their most diligent attention to the following precepts :

1. Priests who desire to leave their own diocese for some time to recuperate their health, shall ask the permission of their Ordinary, specifying the dates of their departure and return and also the places where they intend to stay.

2. The Ordinaries shall inquire carefully into the reasons for which the priests ask permission to leave their diocese, and they shall also diligently consider the character and mode of life of the applicants, and grant this permission with great caution.

3. They shall also insist that their priests shall invariably choose inns or hospices which may without scandal be patronized by the ministers of God.

4. The Ordinaries shall forward as soon as possible the names of these priests to the Curia of the diocese in which the latter are staying, and shall specify the time of absence allowed and the inn or house in which they are guests.

5. Moreover, upon arrival at their destination, the priests themselves shall present themselves at the Curia of that place as soon as possible, or (if the circumstances prevent this) shall approach the Vicar Forane or at least the pastor, who shall in turn report to his own Ordinary.

6. (a) The Ordinaries of places where priests are accustomed to recuperate their health, shall keep careful and attentive watch over the visiting priests, either personally or through priests entrusted with this special duty; and they shall not permit these visiting priests to celebrate the sacred rites, unless they shall have obeyed the precepts given above.

(b) In order that these priests may be more easily kept in obedience, the Ordinaries shall appoint appropriate penalties for those who shall give any scandal, or who shall do anything whatever that is unworthy of the sacerdotal office.

(c) They may even threaten such priests with suspension to be incurred *ipso facto* if they should attend theaters, cinematographs, dances and other profane spectacles of this kind, or if they lay aside the clerical garb.

(d) Finally, they may inflict on these ecclesiastics the penalties

imposed by the Sacred Canons, if the priests do not obey such precepts and the other laws of the Church.

(e) They shall make a careful report to the proper Curia of these ecclesiastics, and, if necessary, also to this Sacred Congregation.

7. In this matter, the vigilance of the Ordinaries should be extended also to religious; and, if the latter should be delinquent, they shall decree punishments in accordance with the Sacred Canons, and report the offenders to their major Superiors (Dated July 1, 1926; *Acta Ap. Sedis*, XVIII, 312-13).

DUBIA REGARDING THE CONSECRATION OF THE HUMAN RACE TO THE MOST SACRED HEART OF JESUS

The following *dubia* were proposed to the Sacred Congregation of Rites for solution:

By General Decree of the Sacred Congregation of Indulgences of August 22, 1906, Pope Pius X ordered that every year on the Feast of the Sacred Heart, in all parish churches and in churches where this feast was celebrated, the formula of the consecration of all mankind to the Sacred Heart should be recited in the presence of the Blessed Sacrament exposed for public adoration, and followed by the recital of the Litany in honor of the Sacred Heart.

Then, by his Encyclical Letter "Quas Primas" of December 11, 1925, our Holy Father Pope Pius XI commanded that on the last Sunday of October—that is, on the Feast of our Lord Jesus Christ, the King—the consecration of the human race to the Sacred Heart of Jesus should be renewed every year, as Pope Pius X of sacred memory had already ordered, but according to the Formula of Consecration which the Sacred Congregation of Rites transmitted to the Ordinaries on October 17, 1925, and which was to be recited on December 31 of the same year.

It is, therefore, asked:

I. Is the consecration of the human race to take place also on the Feast of the Sacred Heart, and, if so, what formula is to be employed?

II. Is the Litany of the Sacred Heart to be recited on the Feast

of our Lord Jesus Christ, the King, in addition to the Formula of Consecration?

The Sacred Congregation answered as follows:

Ad. I. With regard to the first part, *Ad libitum*; with regard to the second, the formula transmitted by the Sacred Congregation by Epistle of October 17, 1925, is to be employed.

Ad. II. In the affirmative (*Acta Ap. Sedis*, XVIII, 319-20).

For the convenience of our readers, we are again printing the new formula of the Act of Consecration, giving the additional clauses contained in the Epistle of October 17, 1925.

OFFICIAL ENGLISH TRANSLATION OF THE ACT OF CONSECRATION

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and the unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honor forever. Amen.

BEATIFICATION OF TWO VENERABLE SERVANTS OF GOD

By Decree of May 22, 1926, the Sacred Congregation solemnly pronounced that the beatification of the Venerable Emmanuel Ruiz and his seven Franciscan companions, who preferred death at the hands of the Mohammedans of Damascus to apostasy from the faith, might be proceeded with. A second Decree of the same date accorded a like honor to the Venerable Michael Ghebre, of the Missionary Congregation of St. Vincent de Paul, who suffered martyrdom in Abyssinia (*Acta Ap. Sedis*, XVIII, 315-19).

PONTIFICAL APPOINTMENTS

Very Rev. August Estève, Procurator General of the Congregation of the Oblates of Mary Immaculate, has been named Consultor of the Sacred Congregation of the Religious.

Very Rev. William Schmidt, S.V.D., has been appointed Scientific Director of the Lateran Missionary Museum.

Msgr. John Baptist Dudek, of the Diocese of Oklahoma, has been appointed Privy Chamberlain of His Holiness, and Msgr. Augustine Andreussi, of the Diocese of Concord, Honorary Chamberlain.

Homiletic Part

Sermon Material for the Month of November

TWENTY-FOURTH SUNDAY AFTER PENTECOST

Cockle, the Symbol of Concupiscence

By LAMBERT NOLLE, O.S.B.

"When the blade was sprung up and had brought forth fruit, then appeared also the cockle" (Matt., xiii. 26).

SYNOPSIS: Introduction: The kingdom of God in the parable signifies the Church on earth, but can also be applied to the individual soul.

- I. The cockle is concupiscence. Its existence is proved from Holy Scripture. We are bound to labor to uproot it, which we are able to do by the help of God's grace. The Sacrament of Penance is the obvious means.*
- II. Holy Mass as another most powerful means for uprooting concupiscence. In some prayers, the Mass reminds us of our sinfulness and need of penance. Other prayers and ceremonies suggest motives of love by bringing before us the memory of our Lord's passion.*

The kingdom of God, as represented by the field which brings forth weeds and wheat, obviously signifies the Church of God on earth. Our blessed Lord wants us to understand, first, that He will not destroy the sinner as soon as he has fallen, but will give him time for penance; secondly, that there will be a day of justice for all who die in sin. The parable may nevertheless justly be applied also to every individual Christian, for in every Christian soul has been implanted the kingdom of God's grace in holy Baptism, and there is also in every soul a seed of cockle.

This cockle is *concupiscence*. We cannot deny that there are in us natural desires and inclinations which, if not resisted, will draw the will to act against the law of God, instead of producing the fruit of good works that is expected and demanded from the field of our hearts by the heavenly Husbandman. He has the full right for this expectation and demand; for He has sown in our hearts the good

seed of the supernatural life, and has added everything that can promote the growth of this heavenly crop. The sins which arise from our nature are not only useless but harmful weeds, which impede or even destroy the development of the supernatural fruit in our souls. If any one does not know of the existence of these weeds of concupiscence by his own sad experience, he can find the truth about their existence and their nature from Holy Scripture. God Himself told Noe (Gen., viii. 21) that "the imagination and thought of man is prone to evil from his youth." St. James (i. 14) states that "every man is tempted by his concupiscence, being drawn away and allured." But it is especially St. Paul who in lurid colors describes the baneful effect of concupiscence in a soul, which is not strongly supported by God's special graces. Writing to the Romans (vii, 18 sqq.), he says: "To will is present with me; but to accomplish that which is good, I find not. For the good which I will, I do not, but the evil which I will not, that I do. . . . I am delighted with the law, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members."

Have we not here the picture of the struggle in the field of our soul between the wheat planted by God and the cockle of concupiscence? And of the latter it is also true that *an enemy* has sown it. For the Creator had planted in Adam's soul a garden of delight, more wonderful than Paradise; but the evil serpent had sown into that soul the poisonous weed of sin, which is the root of our own concupiscence. Now whilst, in the field of the Church, God's command to the angels is: "Let both wheat and cockle grow until the harvest," His will concerning the field of our souls is far different.

The same St. Paul, who is fully aware of the power of concupiscence, is also the Apostle who exhorts us to struggle against it, and to root it out. And he takes away from us the excuse of weakness and inability, assuring us of success by the help of God's grace, which will not fail us. After the description of concupiscence, which you have just heard, he cries out (vii. 24). "Unhappy man that I am, who shall deliver me from the body of this death?" He himself answers the question immediately, saying: "The grace of God, by Jesus Christ our Lord." And, because St. Paul knows that all of us have sufficient grace for this work of extirpation, he writes to the

Romans (vi. 12): "Let not sin, therefore, reign in your mortal body, so as to obey the lusts thereof; neither lend your members as instruments of iniquity to sin, but present your members as instruments of justice unto God." And to St. Titus, the Apostle says (ii. 12): "The grace of God our Saviour has appeared to *all* men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world."

We all know that the best means of rooting out sin is the Sacrament of Penance; but perhaps we do not think so much of the other means, which are at our disposal when that holy Sacrament is not available, and which make the effects of that Sacrament more enduring.

HOLY MASS, A MEANS AGAINST CONCUISCENCE

Every act of our soul which leads us to penance and detestation of sin helps to destroy more and more the root of concupiscence, and every act which brings grace contributes to the growth of the supernatural fruit in us. Holy Church knows that after the holy Sacraments there is no stronger means for that purpose than the Sacrifice of the Mass. For this reason she provides for its daily celebration; and, whilst she exhorts us to attend it daily, she binds us under pain of mortal sin to hear it at least on all Sundays and holidays of obligation. Let us, therefore, try to see in what way the Holy Sacrifice assists us against concupiscence, that we may derive the fullest benefit from it for this purpose.

The Council of Trent (Sess. XXII, cap. 2) teaches us: "By this obligation, God, being appeased, grants grace, and the gift of penance." In these words are described the effects which Holy Mass has, if we assist at it in the right spirit. As this may be difficult for us, if we are unaided in our devotion, our holy Church helps us by the ordinary prayers of the Mass.

In some prayers she reminds us of our sinfulness and the necessity of penance. The *Confiteor* is a public acknowledgment of our guilt; in the *Kyrie* she makes us sue for mercy; she offers the bread at the Offertory for the sins of all the faithful; she makes the priest ask that the good God may accept us in the spirit of humility and a contrite heart. On our behalf, the priest also asks God that by this sacrifice

we may be delivered from eternal damnation, and numbered amongst the elect.

But our holy mother, the Church, is not satisfied with leading us thus to penance by holy and wholesome fear. She wants us to be sorry for our sins from the motive of love. Therefore, she will not let us forget that Holy Mass is the renewal of our Blessed Lord's most painful sacrifice on Calvary, where we helped to crucify Him by our sins. The many crosses that the priest makes during the celebration of Mass are constant reproaches for our evil deeds; the separate consecrations of the host and the chalice remind us of the shedding of our Lord's precious Blood for the cleansing of our sins; and the elevation represents to us that lifting up on the cross which Jesus foretold (John, xii. 32) as a special manifestation of His love, calculated to draw us to Him by a corresponding love on our part. Thus, both by words and actions holy Church strives during Mass to lead us to repentance, and by this means, not only to destroy sin in us, but also to curb the roots of the cockle of concupiscence.

At the same time we must realize that God will not be satisfied with a heart that is indeed free from weeds, but empty and fallow. He has chosen us and appointed us that we should bring forth fruit, which is to remain and to be gathered into His eternal barns (John, xv. 16). Therefore, in and through the Mass, the Church reminds us and helps us to procure an increase of the good fruit by the strengthening graces of the Holy Sacrifice. She makes us ask for that grace which will make us partakers of our Lord's divine nature; she makes us express our strong confidence that, by participation in the sacrifice, we shall be filled with heavenly blessings and grace, and that by its merits we shall be made worthy of fellowship with the saints.

In the Communion prayers we are made to realize that the inflow of grace is never richer than when, in the fullest sense, we become by Holy Communion "members of Christ's body, of His flesh, and of His bones" (Eph., v. 30). Knowing this, the Church makes the priest say before Holy Communion: "By this Thy most sacred Body and Blood make me always adhere to Thy commandments, and never suffer me to be separated from Thee." And again: "Through Thy goodness may it be a safeguard and remedy of both soul and body." After Holy Communion the priest is made to say: "May Thy Body,

Lord, which I have received, and Thy Blood, which I have drunk, cleave to me, and grant that no stain of sin may remain in me, who have been refreshed by pure and holy sacraments.

From these prayers we see how a proper use of Holy Mass and Holy Communion are most powerful means for extirpating the cockle of concupiscence and for winning an increase in the wheat of holiness. But we must never forget the fact that, when we are leaving the Church in a spirit full of good will, the flesh still remains weakly disposed towards the good and strongly weighted in favor of evil. For this reason our Saviour wants us to watch and pray constantly, and to be ever mistrustful of the treacherous fickleness of our hearts, which are so easily swayed by unreasonable likes and dislikes. The Secret Prayer of the Mass today, which the Priest says just before the Preface, aptly sums up our needs and our aspiration for help, and we may thus fittingly make its wording our own. It runs thus: "We offer Thee, O Lord, victims of propitiation: that Thou mayest mercifully forgive our sins, and direct our inconstant hearts, through Christ, our Lord. Amen."

TWENTY-FIFTH SUNDAY AFTER PENTECOST

The Power of the Word

By THOMAS M. SCHWERTNER, O.P., S.T. LR.

"The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field (Matt., xiii, 31).

SYNOPSIS: *Introduction: From the context it is plain that this parable has reference to the hearing of the Word of God.*

- I. As the sower has an eye to his soil before planting his seed, so we should prepare our souls for the hearing of God's Word by (a) breaking the ground, i. e., docility; (b) removing the boulders, i. e., prayer; (c) furrowing, i. e., prayerful thought.*
- II. Like the tiny mustard seed the Word of God is sometimes looked upon slightly by (a) lukewarm Catholics; (b) worldly-minded Catholics; (c) critical Catholics.*
- III. But, like the mustard seed, the Word of God is mighty inasmuch as it affords: (a) shade in the heats of life; (b) rest for the weary; (c) encouragement for the dispirited; (d) refuge for the birds of the air—i. e., it is the natural source of countless high thoughts and noble deeds.*

Although this parable has been interpreted in many different orthodox ways, it is abundantly plain from its position in the Gospel context that Our Saviour meant it to be applied to the hearing of the Word of God. For, just before pronouncing it, Jesus had sent His Apostles into the world to make a trial of their skill in imparting to the people the truths and lessons they had learned from His lips during the several months of their discipleship with Him. Indeed, it was a most august and momentous hour in the history of the world, and the significance of it all did not escape Christ's hearers. Even if they did not grasp the full meaning of His action in sending out His own, His solemnity soon roused them to a realization of the extraordinary thing that was going on. Therefore, profiting from the occasion, Our Saviour not only explained the qualities of a preacher of His evangel, but, in a series of parables, impressed upon the people's minds in precisely what spirit they should lend ear to the authoritative declaration and exposition of the Heavenly Father's Word. With unwonted amplitude of detail Our Saviour drove home the lesson that, if the people were to be sharers in God's secrets, it could be only on condition of their hearing His truths as they were preached to them. Because they were an agricultural people, He used comparisons and figures of speech which were well within their range of experience and understanding.

THE PREPARATION OF THE SOIL

No husbandman then, just as no farmer today, would think of sowing his seed in unprepared soil. To understand the full significance of Christ's parable, it is necessary to keep in mind that Palestine at that time was the theatre of the intensest kind of agricultural exploitation. For was it not one of the corners of the world whence the pleasure-mad Romans, who looked upon physical labor as a disgrace and an inevitable consequence of servitude, could always draw sufficient grain for their daily needs? Was it not true that Roman landowners kept a careful eye on the productivity of the soil? Therefore, the Jews would have gone to the last extremes to reap as abundant crops as possible. Hence, we may be certain that they left nothing undone, preparatory to sowing their seeds, to have the fields in the best condition.

The first concern of every Palestinian farmer was to break the

hard crust of the soil with his crude agricultural implements. In the scorching heats of the day, we can still see the toilworn man painfully following after the oxen drawing the plow. Just so our Saviour expects us to break the hardness of our souls by docility of heart and mind. For it does often call for painful labor to sit in childlike readiness of heart at the foot of the pulpit to hear some exposition of the Gospel by an ungifted, though earnest preacher. But only on condition that we ever keep in mind that the preacher is delivering, not his own, but His Master's Word, can we who have been fed on the sophistries of the world sit profitably in church listening to an exposition of familiar truths.

After the soil has been well broken, the farmer bends his aching back to the necessary task of removing the boulders, great and small, which would choke the seed or hold back its growth. So, too, the hearing of the Word calls for earnest prayer, which will bring us the grace from above to remove any obstacles impeding the acceptance of truth and its normal development in our heart. Since a sermon is not an academic discussion nor yet a lecture, but the intimate contact of God with the individual soul through the spoken word of His minister, it must be accompanied by grace. If so many of our sermons produce little effect in the souls of the faithful, it is not because there is anything essential lacking in the truth itself, but because the hearts of the hearers have not been prepared through grace for the reception of the truth. Since the priest speaks with authority in Christ's Name, and since the faithful as members of the Church that is to be instructed—the *Ecclesia discens*—have the obligation of accepting divine teaching without question or demur, it stands to reason that the worst sermon ever delivered carries truths enough to convert the deepest dyed sinner. The difficulty with many Catholics is that they have assimilated to some degree the Protestant attitude of mind which looks rather to the graces and eloquence of the preacher than to the authoritative teaching of the sermon itself.

After the soil has been broken and cleared of boulders, the husbandman cuts its broad bosom into furrows into which he drops the seed. So too the Christian has the obligation of pondering over in his heart the truths which has been enunciated from the pulpit. "With desolation has the land been made desolate, because there is

none that considereth in his heart." Prayerful thought upon the words of the sermon is absolutely necessary to get their import and bearing. Hence, the deeper the meditation, the more profound and lasting will the effects of the sermon be upon the individual soul. If men meditated upon the truths of the sermon half as much as they thought about the shortcomings of the preacher, the faith of our people would soon be powerful enough to make saints of them all.

REASONS WHY THE SEED IS OFTEN UNFRUITFUL

In selecting the mustard seed for this parable, Our Saviour meant to convey to us the much-needed lesson that, though in itself the sermon may be a brief and passing thing, it nevertheless possesses the most undreamed-of potentialities for good. We know from history that many a sinner has been converted by a single sermon—nay, there are many cases on record where men have been turned to God by some single sentence or phrase, blurted out haltingly by an inexperienced preacher. Those who feel the need of God are always the last to find fault with the sermon. Feeling their own poverty, they welcome even such a small thing as a mustard seed. To them the smallest gift, the tiniest bit of grace, is an undeserved act of God's bounty.

But, unfortunately, today there are many Catholics who do not look upon the Word of God with the real Gospel eye. We have the lukewarm Catholic who waxes wrathful over the uncalled-for enthusiasm and fervor of a preacher, which in his own superior way he puts down as cant or ranting. He cannot understand why, during the course of the placid year, he should be treated to such vehement exposition of the Word of God as befits Missions, Jubilees, or similar seasons of extraordinary fervor and piety.

Then we have the worldly-minded Catholic who can never understand why the priest, year after year, delivers sermons on topics which are more or less out of keeping with his daily life—for example, such as today's sermon on the mustard seed. He bemoans the fact that, through the intellectual sluggishness of his priest, he is never regaled with up-to-the-minute discussions on politics, art, literature or, as he calls them, questions of the hour, as if the salvation of his own soul depended upon such passing things. He finds

the annual repetition of the Gospel lessons tiresome and unneeded, not to say supererogatory.

Then we have the critical Catholic who seems to take a fiendish delight in harping upon the shortcomings of the preacher. Just because he is so intent upon the exterior dress, he never discovers the sober, solid truth beneath it. Apparently, he comes to church to have his ears tickled with fine phrases and a sonorous voice, his eyes exercised by sweeping gestures, forgetful all the while of the condemnation of precisely such things in the Gospel itself.

These three common types of hearers seldom draw any profit from sermons, because they have not come like children to hear the sublime teaching which Jesus makes so divinely simple for us whom He calls His children, and whom He treats as His little ones. "Unless you become as little children, you can not enter into the Kingdom of Heaven." Because they have not learned the first lesson of the Gospel—which is simplicity of heart and childlike faith—they seldom pray, since they do not realize the absolute need of dependence upon God. And, because their minds are so occupied with earthly things, they have not time or relish to ponder in their hearts the truths they have heard.

THE POWER OF THE WORD OF GOD

But, despite what such types of unworthy Catholics may think about the Catholic sermon, the Word of God is mighty and sharp, reaching into the very depths of the soul. This truth Our Saviour insisted upon in His parable, when He declared that the mustard seed, though the smallest of all, still has within it the potentiality of becoming a great tree in whose shade men and beast would find refreshment. Just so the Word of God, falling in the well-tilled soil of the Catholic heart, displays its own almighty power. Soon it springs up in such sturdy proportions that, whatever the battles and troubles of life may be, man finds in the remembrance of God's Word and promises that spiritual refreshment which will enable him to go on unafraid until the end. Sometimes, indeed, the struggle may be long and the bivouac unending, but, remembering the Word of Him who "is able to keep," he never grows so weary as to give up the good fight. Of course, moments of discouragement come into his life when the prospects look black and forbidding, but from

the crystal spring of God's Word, as this trickles over his weary soul Sunday after Sunday, he draws refreshment and new strength. Each Sunday means but a fresh recharging of his soul with the electric spark of God's truth. And perhaps he will discover one day that, just as the birds of the air seek refuge in the branches of the mustard tree, so too in his own life good thoughts, worthy ambitions, high resolves, and Christ-like schemes for the promotion of God's kingdom in this world have taken shelter. For, after all, the Kingdom of Christ was extended by the preaching of the Word, not by art or literature or force, howsoever good these may be and serviceable in spreading a knowledge of the Master. For the inspired word has been written: "Faith cometh by hearing," and St. John adds: "This is the victory that has overcome the world, your faith."

LAST SUNDAY AFTER PENTECOST

The General Judgment

By FERDINAND HECKMANN, O.F.M.

"They shall see the Son of Man coming in the clouds of heaven with much power and majesty" (Matt., xxiv. 30).

SYNOPSIS: Introduction: The first coming of Christ into this world was in the midst of poverty, suffering and contempt. His second coming to Judgment will be with majesty, power and glory.

I. The Judge is the Son of Man that will preside at the General Judgment.

II. Man will be judged according to his works.

III. The sentence that will be pronounced by the Judge.

Conclusion: Let us repent of our sins now and fear judgment, and then we shall have no reason to dread the Judge or sentence.

When our Divine Saviour had ascended into heaven, and while the Apostles who witnessed His glorious ascension were still gazing on the heavens where He had disappeared from their sight, two angels in human form appeared and said to them: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen Him going into heaven" (Acts, i. 11). It is of the second coming of Christ at the end of the world, as described for us by Himself in today's Gospel, that the angels spoke. His first coming was when He came into this

world as a little babe in a stable at Bethlehem. His first coming into the world was in the midst of poverty, suffering and contempt. His second coming on the Last Day will be with majesty, power and glory, as He himself tells us in today's Gospel: "They shall see the Son of Man coming in the clouds of heaven with much power and majesty" (Matt., xxiv. 30).

We need not draw upon our imagination to arrive at an idea of the awful scene that will take place on the Last Day. Imagination, limitless though it may seem, would be incapable of furnishing us with the slightest detail, were not each step of the proceeding depicted for us in Holy Writ with appalling preciseness. When the times of the nations shall have been fulfilled, "there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations by reason of the confusion of the roaring of the sea and of the waves; men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved" (Luke, xxi. 25, 26). Thus it is to begin. But let us not dwell on these fearful signs which are to precede, nor the thrilling trumpet which shall be heard to the utmost bounds of the region of death, arousing all who have passed through the grim portals since first the flight of years began. Let us rather betake ourselves in thought to the valley of Josaphat, where the throne of Judgment is erected, and there await (as we one day must) among the trembling myriads the coming of the Judge.

WHO IS TO BE THE JUDGE?

If the Judgment is terrible, if men wither away in fear and expectation of it, it is because of the Judge who is to occupy the throne. "They shall see the Son of Man coming in the clouds of heaven with much power and majesty" (Matt., xxiv. 30). The Son of Man! Not the Son of Man lying shivering on the straw of the stable of Bethlehem; not the Son of Man sighing out tender commiseration over an impenitent Jerusalem; not the Son of Man aptly likened to a trampled worm, writhing in agony on a cross of shame; not the Son of Man humbly dwelling in earthly tabernacles beneath the sacramental veil! No, no! Such He was in the day of the sinner, when the attributes of mercy and long-suffering patience alone seemed to reign. Such He was in the day of the sinner, when His weakness was ridi-

culed, when His saints were persecuted, when the Church He founded was reviled and defied. But the blast of the angel's trumpet has announced the end of His reign of mercy and ushered in the "Day of the Lord." And this Son of Man comes with power and majesty, clothed in the awful attributes of the Godhead. He comes as the omnipotent God who made heaven and earth, before whom the mountains tremble and the hills are made desolate. "The mountains tremble at Him and the hills are made desolate," says the prophet Nahum (Nahum, i. 5). And the prophet Amos tells us: "The Lord the God of hosts is He who toucheth the earth and it shall melt, and all that dwell therein shall mourn. . . . He that buildeth His ascension in heaven, who calleth the waters of the sea and poureth them out upon the face of the earth, the Lord is His name" (Amos, ix. 5, 6). And He comes to exert against the sinner all the might of His omnipotent arm, from which there will be no escape. "There shall be no flight for them," He says by His prophet Amos; "he that flee of them shall not be delivered. Though they go down even to hell, thence shall My hand bring them out; and, though they climb up to heaven, thence will I bring them down" (Amos, ix. 1, 2). He comes as the omnipotent God whose searching eye kens at one view the whole compass of creation, pierces the heavens and the earth, and penetrates to the lowest caverns of the infernal abyss. "My eyes," He says by His prophet Jeremias, "are upon all their ways; they are not hid from My face and their iniquity had not been hid from My eyes" (Jer., xvi. 17). Since time began, He has beheld every act ever committed, no matter how secret the place. He has read every thought that ever passed through the minds of men, no matter how fleeting that thought may have been. He is aware of every desire which was ever cherished, no matter how jealously it may have been guarded in the depths of the human heart. He comes as the just God, "with whom there is no respect of persons nor desire of gifts" (II Par., xix. 7). And with an infinite justice He will pursue and will rectify all that apparent disorder with which we are now puzzled in the distribution of the gifts of heaven. Every guilty act, every idle word, every wrong intention, every fleeting thought will be placed in the unerring scales against the graces and helps that have been imparted to offset them, and a strict verdict will be pronounced accordingly. "When I shall take a time," says the Lord, "I will

judge justices" (Ps., lxxiv. 3). Such is the Judge who will occupy the throne of Judgment. "Who," says the prophet Nahum, "can stand before the face of His indignation? and who shall resist in the fierceness of His anger? His indignation is poured out like a fire" (Nahum, i. 6).

WHO WILL BE JUDGED?

In truth, who can stand before the face of His indignation? And who must stand before the face of such a Judge? Let us proceed no further in contemplating this scene of judgment until we let this truth sink deeply into our heart. Every one of us must stand before Him to be judged. In the light of this fact alone do all the circumstances of judgment assume a vast importance, and in the light of this fact alone must the circumstance be weighed. For it is our sins which are to be revealed to the world, and it is upon ourselves that the Judge will pass sentence. Before the all-attentive gaze of that immense multitude we must step forward to the foot of the judgment throne, whilst to each soul in that assembly will be revealed our life, as seen by God, from the dawn of reason to the thought that was brushed from our mind by the wings of death. Perhaps you have experienced the discomfiture that results from being detected in wrongdoing, or the shame and confusion that followed when you discovered that some guilty secret of your soul was known to others. You are even abashed and reluctant to lay open your heart to the minister of God under the seal of the Sacrament of Penance. What then will be your feelings when every delinquency of which you were ever guilty shall be unveiled to the gaze of the world? In that multitude are all those whom you have known during life—those who were nearest and dearest to you, and from whom you would have concealed your evil deeds and the wicked counsels of your heart even at the cost of life itself. There stand those whom you deceived during life by your feigned piety, or to whom you avowed friendship and affection, whilst secretly you were indulging your lust. Every hidden thought, every illicit emotion, to which your heart has at any time consented, every act you ever performed with the true motives that impelled it, shall be held up to the view of the entire world.

If death were possible, it would be a blessing and a relief at such a moment; it would be inevitable, for mortal man could not bear this

confusion and live. Yea, the demons and souls of the damned who are summoned from hell to judgment, would gladly creep back to their prison of infinite torment to avoid it.

THE SENTENCE

But the climax in this most important event of our whole existence shall come when the infinitely just Judge examines us on the graces we have received and pronounces the final sentence. "Christian soul," He will say, "what was there that I ought to have done more for thee that I did not do? Out of love I created thee to share in My happiness. Out of love I died for thee, to redeem thee from sin and the pains of hell and to merit for thee graces to increase thy happiness. I placed thee in My Church where thou mightest have full access to the very sources of grace. But thou hast despised them all. Thy destruction, therefore, is thine own. Where is the grace of adoption which thou didst receive in Baptism, when I snatched thee from the jaws of hell and thou didst promise eternal allegiance to Me? Where is the grace of reconciliation which I never refused to impart to thee in the Sacrament of Penance? Where is the grace of perfect union with thee which I accorded thee in the Sacrament of My Body and Blood? Thou hast cast them all away! Thou hast preferred sin to My love and My graces; thou hast loved sin more than thy soul and salvation. Thou hast bartered thy soul for sin. And that soul was Mine! I purchased it with My very Blood. These hands, these feet, this Heart were pierced for thee that every drop of My Blood might be shed for thy redemption. I was generous then; I must be just now! I demand that Blood of thy hands—that Blood which thou hast trampled under foot! Unhappy soul! I loved thee exceedingly and thou didst know it. Know henceforth that I can love thee no more. Cursed of thyself, be thou henceforth cursed of Me! Depart from Me into everlasting fire! Depart from Me, thy God and Saviour whom thou hast outraged and never ceased to offend! From Me, who alone should have been thy happiness and eternal joy, depart forever!"

I hear you asking yourself: "Will such really be my judgment? Will such really be my fate?" Such will inevitably be the judgment of the sinner, and such his fate. Do you believe you could face your Judge at this moment and expect a different sentence? Fortunate

you are and blessed of God, if you can. But, if this glimpse of the Judgment has terrified you and given you cause for apprehension; if it has been a picture of what your judgment might be at this moment, then thank God on your bended knees that the reign of mercy is not yet ended for you; thank God that it still lies within your power to change that sentence and conciliate that Judge. Hasten to the merciful judgment seat which He has established in His Church in the Sacrament of Penance. Humbly accuse yourself of your faults. Implore pardon of the God you have offended, and resolve by the help of His holy grace, and by frequent meditation on the terrible judgment in store for the sinner, never to offend Him again.

Then you may look for the coming of the Son of Man with wistful joy, and in the sweet expectancy of hearing from Him that other sentence: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world" (Matt., xxv, 43): Amen.

FIRST SUNDAY OF ADVENT

By R. J. NASH, S.J.

Eternity

"And He spoke to them a similitude: See the fig-tree and all the trees. When they now shoot forth their fruit, you know that the summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand" (Luke, xxi. 29, 30).

- SYNOPSIS: I. *The true characteristic of a saint is his love of God.*
 II. *Love of God is incompatible with sin and deliberate imperfections.*
 III. *Today's Gospel offers a strong incentive to sanctity.*
 IV. *Eternity is our inevitable goal, but how few seem to realize it!*
 V. *What Eternity means for the wicked and for the just.*
 VI. *Let us ask Mary to be our advocate now and at the hour of our death.*

What, my Brethren, is the characteristic difference between a saint and a man who is not a saint? Is it that the saint practises heroic austerities, while the man who is not a saint surrounds himself with every comfort? Or that the saint devotes long hours to prayer, while the man who is not a saint prays but seldom? Or does the

difference lie in the fact that the saint is on fire with zeal for God's glory, while he who is not a saint is content to live a life, more or less good, but in no way distinguished in God's service? True, my Brethren, these are differences which we often notice between him whom we call a saint and him whom we recognize as not reaching the level of sanctity. But no one of them constitutes the essence of sanctity. No one of them is the characteristic difference. For a man may lead a life of stern self-discipline, and be far indeed from sanctity. How many heroic sacrifices may he submit to for the mere purpose of becoming a good horseman or athlete? Hence, mortification or self-denial will not give us the characteristic difference between a saint and a man who is not a saint. Neither is the criterion of sanctity to be found in long hours of prayer, or a show of zeal for God's glory, else we should have just reason to wonder at our Lord's energetic condemnation of the Pharisees and Scribes. We are far indeed from depreciating such excellent means of sanctification as mortification, prayer, or works of zeal—means which every saint has prized in every age. It is true there never was a saint who did not mortify his passions, who did not live a life of prayer, or who was not inflamed with zeal for God's glory. But all such conduct in the lives of the saints was only an overflow of the consuming love of God which burned in their hearts. Here it is, my Brethren, that we find the characteristic note of true holiness. Sanctity is generated in the love of God; it is nurtured and fed on the love of God; and in the love of God it finds its happy consummation.

THE LOVE OF GOD IS INCOMPATIBLE WITH SIN.

The love of God drives out of a man's life, not only all sin, but also all deliberate imperfection; and it creates in him a keenness of spiritual vision in the light of which he sees God's will even in the smallest details, and in the power of which he is enabled to let the love of God influence his smallest actions. Hence it is that many men became saints, though they lived hidden lives, and occupied their time in work which in itself was small and unimportant, but which earned for them reward "exceeding great," because it was performed for God alone with an intention from which all self-seeking was excluded, and God's love and approbation alone were sought. The saint looks to the model of all holiness, Jesus Christ, and resolves to

shape his life according to that pattern. What Jesus loved, he will love; what Jesus did, he to the best of his power will do. Jesus preached and practised penance; so will he. Jesus prayed; he will pray. Jesus worked that sinners might be converted and live; he will do his part according to his position in life to influence others for good and to raise their thoughts and desires above the passing things of this world. Hence, sanctity is a generous love of God, manifesting itself by close imitation of Christ.

TO-DAY'S GOSPEL IS A STRONG INCENTIVE TO SANCTITY.

But it may well happen, my Brethren, that we find no great desire in ourselves to become saints. We have to live in the midst of a busy world; we have to work hard for our living; we are surrounded perhaps by temptations, and are perhaps inclined to think that we have done enough when we have succeeded in keeping ourselves from mortal sin. True, my Brethren, we have done a good deal, and God be thanked for it. But He, in whose strength we have accomplished so much, will enable us to do even more. And so it is that He puts before us today a scene which should stimulate us, not only to avoid all that is evil, but also to perform all the good of which we are capable. For, in today's Gospel, Our Lord reminds us of the great truth of Eternity. He speaks to us of "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves." "Who would say that he is not keen on the great work of sanctity, if he grasped the full signification of Christ's lesson?" What a transformation would be effected on the face of the globe, if men could be made to realize in a practical way that they are made for eternity; moreover, that they are standing on the brink of eternity, and that their every deliberate thought, word, and act is adding to their eternal misery or their eternal happiness. These are three thoughts, my Brethren, suggested by today's Gospel. Meditate on them "sitting in your house, and walking on your journey, sleeping and rising. Bind them as a sign on your hand, and let them move and be between your eyes" (Deut., vi, 7, 8). If you allow yourself to be gripped by these deep thoughts, the result will be a marvellous increase of spiritual vigor.

ETERNITY IS OUR INEVITABLE GOAL.

I am made for eternity. This, my Brethren, is the first thought I would suggest to your consideration in harmony with the Gospel of this Sunday. It is a thought with which we are all familiar. No thought is more insisted on in the pages of Holy Scripture. Of old, the Lord had said in Deuteronomy: "Oh, that they would be wise, and would understand, and would provide for their last end." In many a burning chapter of Isaias and Jeremias, He has voiced the same thought, pleading with men, as only Divine eloquence can plead, to raise their thoughts above the things of time and to work for eternity. And who will say that this is not the constant exhortation of Our Lord in the New Testament? By His parables and illustrations, in His private life, in His public ministry, all His efforts were united to make man realize that His life on earth is but a stepping-stone to eternity.

I am made for eternity. Has Christ succeeded in impressing on man the importance of His lesson? Alas, Brethren, it needs but a glance at the lives of men to find the answer to that question. To look at the men of the world as they are today (without taking into account the knowledge we have from revelation, but merely as they appear to the casual observer), you would say that they were men placed on this earth for the one purpose of enjoying to the full the pleasures life affords. What does he care for eternity, whose one aim in life is to increase his temporal possessions? Early and late he is slaving to add to his miserable riches. Does he ever think of his prototype in the Gospel, to whom it was said: "Thou fool, this night do they demand thy soul of thee, and whose then shall these things be, for which thou hast labored?" There is a proud man, "an abomination to the Lord." Overbearing in his manner, obstinate in his views, never yielding to others whom he consider beneath him—thus the proud man goes through life, filled with a love of his own excellence, and using every means in his power to have it recognized by others. When we come to analyze pride, my Brethren, we see that it is madness indeed, "the never-failing vice of fools." What value all this self-seeking will have when weighed in the balance of eternity, let the proud man answer. Let the proud man recall, while he has still time, that there is One Who will resist the proud, and that He has said by the mouth of His prophet: "Be-

hold I will come against thee, O proud one, for thy day is come, the time of thy visitation" (Jer., i. 31).

WHAT ETERNITY MEANS.

And so we might go on, Brethren, multiplying examples of men who live in complete forgetfulness of eternity. Who can express the madness of such conduct? Think what eternity means. "There shall be signs in the sun," says Our Lord, "and in the moon and in the stars; and upon the earth distress of nations, by reason of the roaring of the sea and of the waves." Then it is that time shall be no more, and every man's work shall be made manifest, for the day of the Lord shall declare it. Then shall the just shine as the sun, and stand with great constancy against those who have afflicted them. The wicked, seeing that day, shall be troubled with terrible fear. In the vaults of highest heaven their mourning will be heard; it will penetrate to the lowest depths of hell. "We fools! We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? Or what advantage hath the boasting of riches brought us? All these things are passed away like a shadow, and like a post that runneth on" (Wisdom, v). But now they shall see the Son of Man, coming in a cloud with great power and majesty. The just, looking on Him, shall be filled with inexpressible joy. For He will wipe away all tears from their eyes, and death shall be no more, nor weeping, nor sorrow, for the former things are passed away. With good reason may the just "look up and lift their heads when these things begin to come to pass, for their redemption is at hand." Well may they rejoice, for they have passed safely through their years of trial. What words can describe the hymn of praise and thanksgiving that wells up in their hearts, as they look back on their years of life? The many temptations through which they had to pass in order to enter the kingdom of heaven, are gone forever. "That which was light and momentary of their tribulation, has worked for them beyond measure an exceeding weight of glory." Temptation is forever overcome. All danger of losing God is passed. They are delivered forever from the power of the Evil One, and even now there breaks in upon their reflections the loving invitation of Christ: "Come

ye blessed of My Father, possess the kingdom prepared for you." And these shall go into life everlasting. And the wicked? What shall I say, Brethren, to make you understand the depths of their misery? In vain will they call on the mountains to fall on them, for "the great day of their wrath is come, and who shall be able to stand it?" Now they see through the deceits of Satan. Now they see that "it was an evil and wicked thing for them to have left the Lord their God." Yes, now they realize all. Now they understand all. But to realize now and to understand now, is only to add to their already crushing load of sorrow. Oh, for a moment of time! Oh, for one of those many days spent in frivolous pastimes or in pursuit of worldly gain! With what zeal would they work for Christ! With what energy would they subdue their passions, if only they had another opportunity! But now it is too late! Fools who have lived in forgetfulness of eternity, now ye must hear and obey the terrible sentence of Christ: "Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angel!"

This, my Brethren, is what shall follow the "signs in the sun, and in the moon and in the stars." This is what eternity means. Every one of us, without a fraction of a doubt, will have to stand before that dread tribunal, on the right hand of Christ or on His left. What then shall we do to ensure ourselves a safe passage from this life to the life to come? Are we unmindful that we have a Mother in heaven, who loves us, and who longs for the day when we shall join her in the place God has prepared for us? It is she who must bring us safely through life. She it is to whom we must fly in the hour of temptation. It is to Mary we must turn when the cross presses on us. Our joys will be doubled for being shared with her; our sorrows will be halved for being borne with her. To Mary, then, we must turn, that she may show a mother's love towards us. To Mary, our Mother, we must entrust the greatest treasure we possess—the treasure worth the selling of everything else—our immortal soul. In Mary's keeping that treasure is secure; under Mary's care its beauty will be increased; through Mary's hands it will be presented, on the great day of eternity, to Him who died for it—not saved merely, but sanctified, and adorned with every virtue.

Recent Publications

New Realism in the Light of Scholasticism. By Sister Mary Verda, Ph.D., of the Sisters of the Holy Cross. Price: \$1.75. (The Macmillan Co., New York City.)

For all who are interested in Philosophy and its history, especially if they would be informed concerning present-day movements of thought and the ideas that now sway the minds of many philosophers, a study of the New Realism is important. This philosophy, which arose during the years just preceding the war, has gained great influence, and in our own country has succeeded to the dominant position occupied before by Idealism and Pragmatism. In fact, this new philosophy arose as a protest against the subjectivism that is found in both Idealism and Pragmatism. "The escape from subjectivism," says Holt (one of the six American Professors that drew up the New Realist platform in 1910), "and the formulation of an alternative that shall be both remedial and positively fruitful, constitutes the central preëminent issue for any realistic protagonist." The criticism which the New Realists and other writers made of the arguments of Idealism and the strong stand taken against subjectivism were so successful that, at the International Conference of Philosophy held in 1920 at Oxford, England, it was brought out that both Idealism and Pragmatism were, in the United States at least, steadily giving way to the New Realism.

We may grant, then, to this latest system its claim to recognition "in the main current of modern thought." But, in addition to this, there is another and a special reason why it should claim the attention of the Scholastic philosopher, viz., in that it represents in many respects an approach to his own system, though in others it is at variance with his most fundamental tenets.

To understand New Realism's meaning, its exponents tell us, it is necessary to go back, far back to that primordial common sense which believes in a world that exists independently of our knowing of it. This sort of turning back is really a going forward, because modern philosophy was following the wrong road and suffering from all the inconveniences that attend upon such a progress. To the credit of New Realism, therefore, it must be said that it was aware of the predicament in which contemporary thought was placed, and that amid the ever-growing confusion it was wise enough to call for a halt and a return to saner principles. The result is that we find this twentieth-century school taking common

ground with the Scholastics in rejecting that Subjectivism and Idealism which have been the bane of modern speculation, and in upholding the reality of an external world unmodified and unproduced by the knowing process.

The New Realism began as a polemic against Neo-Hegelianism and Pragmatism, but it could not institute a criticism of the fallacies inherent in these philosophies without having brought before it the claims of the already existent Realism. Unfortunately, it said, here also were to be found certain fundamental defects and misapprehensions which are common to all the teachings of the past; and hence the task is to purge philosophy of these sources of error and to reconstitute it on a firm basis. So adventurous is the spirit of the age, and so deep-rooted is the distrust of all that may be called ancient, that the leaders in the new movement must have felt instinctively that, if they were to offer a pleasing substitute for the systems they sought to displace, some new signpost must be put up on the highway of philosophy. Modern Idealism had been resolutely rejected as a false guide, but Old Realism of whatever kind pleased them no better. A new doctrine, therefore, was prepared for the acceptance of philosophers—a Realism whose world is made up of both real and unreal “subsistents”, whose objects differ only in degree and not in kind, in which mind and physical objects are identified and the knowing process is but the specific response of the body to its environment.

The student who examines these distinctive teachings will notice in them the influence of various philosophies of the past, notably of Plato and Hume; but along with resemblances he will observe also the modifications introduced, not only in content, but especially in terminology, and he will be ready to grant the claim to originality which is put forward by this school, and which is conveyed by its very name of *New Realism*. That its explanation of reality differs widely from that of the Scholastics, may be taken for granted; for, while it does not seem to regard these thinkers as deserving of close study, they may be considered as included in the sweeping condemnation it passes on “traditional philosophers.”

This contemporary movement of thought has about it, then, a number of features that recommend it to the attention of philosophers, and make worth while a discussion of its merits and demerits in order to estimate its probable influence on the future. The student will wish to ask about it whether, in attacking Subjectivism, it has avoided an opposite extreme of error; whether its novel defense of Realism is an improvement on the traditional Realism it disregards; whether the present favor it enjoys will last or exercise any profound impression on the development of thought. What is new, is not thereby true; and, since truth is the objective

of philosophy, the makers of the New Realism must be content if their system is compared with another in the honest effort to find which of the two most deserves the title "the *True Realism*."

Such a comparative study, fair but able, Sister Mary Verda has given in the book before us, in which, placing side by side the New Realism and Scholasticism, she has brought out both the beneficial and the harmful aspects of the former, and has thus put students on their guard against the weakness and the dangerous consequences, both speculative and practical, of a system which, because of its attractive aim and its undoubted superiority to others of recent origin, might receive a credit or an acceptance to which it is not entitled.

One criticism there is which we would make of Sister Vera's excellent work. While we know that the New Realism is, according to its own profession, primarily a doctrine concerning the relation between the knowing process and the thing known, and that consequently it should be studied above all as a psychological or epistemological system, yet we think the exposition and criticism would have gained much if the new philosophy had also been discussed from the viewpoint of Natural Theology.

C. J. CALLAN, O.P.

Strength of Religion as Shown by Science. By Charles E. de M. Sajous, M.D., Sc.D., LL.D. Price \$2.50. (F. A. Davis Company, Philadelphia.)

It would be ungracious not to give a generous welcome to a volume that champions the cause of religion with such manifest sincerity and earnestness, even though we cannot endorse all of the basic ideas of its author, nor accept the proposals by which he thinks the interests of religion will be served. There is so much good between the covers of the book that we may well overlook some of its shortcomings, prescind from its real errors, and in general stretch a point in its favor. In this sympathetic spirit we approach the work, and this fact should be duly taken into account, both when we praise and when we find ourselves compelled to dissent and to criticize, since we cannot under the circumstances adopt the detached and objective attitude usually assumed by the reviewer.

The author begins by describing the prevalence of juvenile delinquency, which he attributes to a decay of religious convictions. He is very emphatic in his assertion that no improvement of existing conditions can be brought about except through the agency of religion. But the difficulty that confronts us at this juncture is, that religion has been weakened and discredited by its conflict

with science, and, consequently, is unable to meet the situation. We are, therefore, in presence of what seems a fatal impasse. There is no hope until the prestige of religion has been restored. This the author intends to accomplish by proving that science in reality does not undermine the foundations of religion, but rather reinforces them.

The heaviest blow has been dealt to religion by the theory of evolution, which usually is supposed to deny the existence of God and the spiritual nature of man. This, the author says, is due to a misunderstanding on both sides. Literal interpreters of Genesis have made the Bible say things which are not warranted by the text, and overzealous advocates of evolution have gone to extremes that are not borne out by the facts. A sane interpretation of the Bible and an honest reading of the evolutionary facts will go to show that there is no contradiction between religion and science. Evolution does not claim that man is descended from an ape ancestor. On this point the author is as clear as we can wish him to be. We are very grateful for this frank and unequivocal repudiation of the Simian ancestry of man. What in this matter he precisely holds, is difficult to make out. It seems that he leans towards polyphyletic evolution. This is of comparatively slight importance, since he rejects unequivocally the monkey descent theory. He also asserts that there exists something in mankind, far greater than the physical self. "Man in the light of modern labors," he writes, "does not descend from a lower order of animals; his biological genealogy is strictly human from the initial cell to his birth, even though functional resources utilized in his body are also used by Nature in other animals. . . . His intellectual possibilities are so great when they are compared to those of any other so-called intelligent animal, that they betoken the presence in him of some influence, some power which no other animal possesses. In other words, man's special intellect is due to his Divine spirit" (pp. 92, 98). So far we can accompany the author, and we likewise think that on this basis a harmonization of the Bible teaching and the evolutionary theory is conceivable.

But, as to the origin of this spiritual part of man, the author's ideas are very confused. According to his exegesis, Eva is not the first woman, but the Divine Spirit which a child receives through its mother: "It is Eva then, the Divine Spirit from heaven, which penetrates the forming child. . . . It is here that the maternal rôle becomes a part of the Divine mission. While each of the parental pair possess its own individual spirit, acquired at its birth, the mother alone stands as the intermediary for the transmission of Eva to her offspring. In other words, she does not out

of her own spirit contribute to her child's; she transmits to it the heavenly spirit of Eva, a Divine spark from the Godhead. A mother thus fulfills the most sublime rôle in all Nature as the direct link between God and mankind" (p. 119). This exegesis is unacceptable. But also, philosophically, this position is untenable. It logically leads to materialism or pantheism. There are other indications that the author's philosophy is ultimately pantheistic and materialistic. Thus, he denies the creation out of nothing, and makes ether a medium of Divine energy. The following passage leaves little doubt as to the author's views: "We have witnessed signs of intelligence in plants and many organisms totally devoid of brain cells. It is, in fact, a property of all matter and of all organisms. In view of Clerk Maxwell's oft verified principle that radiations in the ether are fundamentally electric, we are brought back once more to the conclusion that ether is the fundamental source of animal intelligence" (p. 175). The author's world view is strongly impregnated with oriental and neoplatonic elements. His exegesis destroys the literal sense of the Bible, and reduces it to a mere fanciful symbolism.

However ready we are to acknowledge the noble intentions of the author, we cannot avail ourselves of the line of defense which he proposes. It is with sincere regret that we decline an alliance with him in a cause which we both have so much at heart. Still there remains nothing for us but to say determinedly, albeit ruefully: *non tali auxilio, non defensoribus istis*. This does not mean that the perusal of his book is not profitable, instructive, and suggestive.

CHARLES BRUEHL, D.D.

The Saints of Assisi: Francis and Clare, with Juniper and Giles, Friars Minor. By E. Salusbury. Price: \$2.25 net. (Benziger Bros, New York City.)

Of the making of books about the Little Poor Man there is no end, nor should there ever be an end, since the world needs to know as much as possible about him whom Pope Pius XI calls "the sweetest of the Saints". We have often heard the charge of late—false though it is—that non-Catholics are more interested in the Poverello than those of the household of the Faith. Every new Catholic book on the subject (and we are getting many in this year of the Franciscan Jubilee) is a new argument to disprove the charge.

Salusbury's biography shows familiarity with French, English, Latin, and Italian sources, but contains no German titles. It is regrettable that the author was not familiar with the classical interpretation of the spirit of Francis by Fr. Hilarin Felder, O.M.Cap., now available in an excellent translation by Fr. Berchmans Bittle, O.M.Cap., "The Ideals

of St. Francis". We likewise miss the references to the *Franziskanische Studien*, that treasure house of Franciscan lore.

The book contains quaint information of all sorts. It is not many Franciscan books that give so much attention to Brother Elias as does this author in his introductory chapter on Assisi, and pilgrims to Assisi will welcome the information about the builder of the famous Basilica. We read that, when the Basilica of Assisi was completed and awaited consecration by Pope Innocent IV, Elias lay on his deathbed in a poor cell in the hermitage of Cortona. The days of pomp had passed away, and the loneliness of the prelate, once so absolute and haughty, touched the heart of a young lay-brother, who expressed his grief and offered help of any kind. And Elias, touched in his turn, said: "My son, I see no other way but that thou shouldst go to the Pope, and beg him for the love of God and St. Francis, his servant, through whose teaching I quitted the world, to absolve me from excommunication and to give me back again the habit of religion." The brother then hurried to Rome, and by humble supplication persuaded Innocent to allow him to go back to bear absolution and restore the habit to Elias, if he were still alive. The boy fled back and found Elias still conscious but nigh to death, and absolved him and dressed him in a friar's habit. Brother Elias then quitted this world well content, his soul saved by the merits and prayers of St. Francis in whom he had such great faith. Although his soul was saved, his body was outraged by a headstrong friar, who refused to believe the interdict had been removed, and dug up the corpse to throw it on a dunghill, saying that no accursed dog of a Ghibelline should lie in consecrated ground.

Admirers of the Little Poor Man may be shocked to learn that even he, whom the old chronicler describes as "saintlier than any of the Saints," did not escape calumny. One Albizzi of Pisa and an anonymous English translator of the work (1550) were found to write a pamphlet of scurrilous abuse, "The Alcorane of Barefoote Friars". The publication amply deserves the oblivion into which it has fallen.

Students of the spirit of St. Francis will agree with what is said on page 109: "The influence of St. Francis does shine most clearly in the *Fioretti*. But, as in illuminated Missals one letter or page of artistic perfection serves for example in show-case and reproduction by printing, so the 'Perfect Joy' and the 'Wayside Feast' are usually taken as depicting the Franciscan ideal most skilfully. Yet the gems lose much in translation. The harsh English tongue is as hostile to Franciscan charm as the climate to its vagrancy. Unaccustomed eyes look admiringly on primitive miniatures in books of hours with bright soft coloring, yet puzzle over the quaint groups, lack of perspective and undecipherable scrolls, unless a commentary in simple language increases the pleasure of the picture by explaining its meaning." Hence,

the author has done wisely in reprinting from the Annals of the Franciscan Society the charming and erudite paper from the pen of Father Cuthbert, O.M.Cap., commenting on Chapter XII of the *Fioretti*. Because of the author's ignorance of Felder-Bittle, "The Ideals of St. Francis," this paper serves as a splendid interpretation of the Franciscan Ideal.

Readers unfamiliar with Franciscan history will be surprised to learn that St. Clare, immured for forty years in a mountain cloister, wielded spiritual power as great as that of St. Francis, though the latter was free to make open propaganda. Other readers will be interested to learn that the door by which St. Clare escaped from home was probably a "death-door" (*porta di mortuccio*). Doors of houses in Assisi through which a corpse had been carried for burial were walled up for one year; such a door would be peculiarly suited to the flight of a girl who desired to die to the world.

All lovers of things Franciscan will approve of the author's reprinting from the *Fioretti* the life of Brother Juniper, of whom St. Francis himself said: "He would be a good Friar Minor who had conquered himself and the world like Brother Juniper." We never tire of the tale how Brother Juniper cut off the foot of a pig merely to give it to a sick man; or of that other delectable story in which we are told how Brother Juniper once cooked a fortnight's food for the brethren. The chronicler is honest enough to tell us that, when Brother Juniper set his stew on the table before the Brothers, there was not a pig in all the land of Rome so famished as to have eaten it. Yet "Brother Juniper cried up his dishes, to find a customer; and seeing that the Brothers were eating nothing thereof, he said: 'Now these fowls are strengthening to the brain, and this stew will refresh the body, it is so good.'"

"The Golden Sayings of Brother Giles Set Forth in Sundry Chapters" conclude the book which is a welcome addition to our Catholic Franciscan literature.

FELIX M. KIRSCH, O.M.CAP.

Der Römerbrief des heiligen Paulus. By Dr. Otto Bardenhewer. Price: \$2.25. (B. Herder Book Co., St. Louis, Mo.)

St. Peter long ago stated that there were in St. Paul's Epistles "certain things hard to be understood" (II Pet., iii. 16). Hence after Prat's *Théologie de St. Paul* and after Father Callan's succinct commentaries on the four great Pauline Epistles, a welcome must be accorded also to the recent work of Bardenhewer on the great Epistle to the Romans, filled with the fundamentals of St. Paul's concept of Christianity. Text-combing and discussion have no place in this work, which aims to be a *kurzgefasste Erklärung* (brief exegesis), yet succeeds in presenting a thorough, deep-going commentary. It traces the sweeping yet often intricate course of the Apostle's teaching regarding the

broad outlines of the "glad tidings," conceived as a "divine power unto the salvation of every one that hears it" (Rom., i. 16). By brief *perikopai* the text is translated, and each section is followed by a page or more of exposition, repeating the keywords of the text in Greek, bringing to light many latent implications of thought, and showing the connection over the characteristic mental *saltus* of Pauline style.

In accord with recent studies, the author conceives the Christian community at Rome to have been predominantly pagan in origin, and not Jewish in coloring. The letter was dictated at Corinth in the Spring of 58. Its immediate object was the self-introduction of the Apostle to the Romans, so that he might find a more ready welcome when he should stop at that city, as he proposed to do on his way to Spain. Hence also the Epistle is occupied chiefly with giving a summary outline of basic Christian teaching, so that the Romans might note its conformity to the doctrine they had already so well received from St. Peter. Of the two divisions of this Epistle, the first (Rom., i. 18—viii. 39) contains what might be termed the theory of Christianity, with the emphasis laid on the necessity all men are under of being saved, concluding with an explanation of the essence of salvation as the re-bestowal of the supernatural life whereby men are made parallel to Christ. The second section embraces the practical part—paranetic exhortations on special points, based on the foregoing broad principles.

If for no other reason than sometimes to be enabled to give clearer explanations of the selection from the Epistle to the Romans occurring in the Sunday lessons, the book should find a welcome with every priest. And the theologian will appreciate its meaty, deep-searching discussions, especially after the dry-as-dust, text-critical commentaries he has so often had to stomach. Latin characters are wisely used for the German letterpress (of Herder's customary elegance), and the Greek type used is uncommonly readable. Some might desire that the whole Greek text had been printed with the commentary. J. S.

A Book of Spiritual Instruction. By Ludovicus Blosius. Translated from the Latin by Bertrand A. Wilberforce, O.P. Price: \$1.25. (Benziger Bros., New York City.)

Virginibus Christi. Conferences for Nuns. By Mother St. Paul. Price: \$1.65. (Longmans, Green and Co., New York City.)

The little book, written in Latin almost four hundred years ago by the Benedictine, Louis Blosius, and now translated by Fr. Wilberforce, O.P., an English convert, fell into my hands a number of years ago. The print was poor and the paper cheap. I hate books of this kind, but I was caught by the author's name and the recollection of some things from his pen that I had read. I began to read from mere curi-

osity, and soon I was entranced and read on until religious emotion overpowered me. I am glad that this book has been reprinted in an acceptable form, though by no means in as good a form as such a high-class book deserves. The appearance of a book has something to do with its success and appreciation, but I am fully aware that only the spiritual *cognoscenti* can fully appreciate such a book, though the multitude of religious souls may derive much good from it. I am reminded here of my good father who asked me one Sunday morning for a prayer-book. He thought that, as a student, I must be using a higher and finer kind of devotional literature. Though still a very young student, I had picked up somewhere a nice edition of *The Imitation*. I handed it to him with the hope that he might get some new religious ideas and practical suggestions out of it, but I do not think my intention was altogether pure. When he returned from church, he told me with disgust that this was a queer sort of prayer-book, and that he couldn't get any satisfaction out of it. It was many years before I came to understand that a book like *The Imitation*, altogether unknown in his social and religious circle, was beyond the appreciation of a man who had my father's education and lived in his simple milieu, religious though he was. So I conceive that Blossius' little book and some of his other writings may not strongly appeal to men who are living an elementary religious life, but they should make the strongest sort of appeal to the readers of this REVIEW's educational and spiritual level. To them I can promise rare religious delight and stimulation from this classic little book. The translator's preface is an excellent introduction and preparation for the teachings of the book, and deserves special mention.

Many have a prejudice against spiritual books written by women. Even nuns have told me that they want their spiritual food prepared by men, because even the best of women are too sentimental and lack that virility and knowledge and insight in spiritual things which are found in the best men-writers. There are exceptions, to be sure, and "Virginibus Christi" by Mother St. Paul is one of them. I opened it up with some of the above-mentioned bias, but, wherever I dipped into it and tasted it, I found it strong and satisfying. The chapters are short (about one thousand words each), and the busiest nun—or for that matter any person—can get in five minutes or less enough spiritual material to season and to sweeten the work and the troubles of a day. I should believe that priests would be much helped by this little volume, first personally in their own interior life, and then secondly in their dealings with nuns and with all those who are trying to lead a really religious life.

F. W.

Some Cross Bearers of the Finger Lakes Region. By Rev. Bernard Leo Heffernan, A.M. (Anderson Publishing Co., Chicago.)

Historians of the Catholic Church in the United States regret that

much valuable history of the pioneer parishes has been lost or unchronicled, thereby impeding their efforts to narrate the growth and progress of the Church in various sections. During the early days, the busy pastor, with whole counties under his jurisdiction, was so occupied that the records of the parish were often neglected through his sheer inability to reach on all the tasks committed to his care. Father Hefferman, although laboring in the West, has not forgotten his old parish, St. Patrick's, Aurora, Cayuga County, New York, and has written a most interesting history of this famous parish. It was a labor of love for him, and his loyalty and enthusiasm are apparent on every page. From the days of the Jesuit missionaries down to the present, he has traced the growth of religion in the section where St. Patrick's was the center, enumerating the struggles and triumphs of the Church. Among the former pastors of this parish was the Rt. Rev. Thomas A. Hendrick, Bishop of Cebu in the Philippines, where he labored from 1903 to his untimely death from cholera in 1909. The work reflects much credit on the author, not only for his loyalty to his boyhood home, but also for his remarkable research work in selecting almost forgotten occurrences in the early days of Catholicity in the lake region of New York State. The future historian will find the book most helpful in narrating the history of this famous region.

Books Received

Abingdon Press, New York City:

My Gray Gull and Other Essays. By William Valentine Kelley. \$1.50.

D. Appleton & Co., New York City:

Troubadours of Paradise. By Sister M. Eleanore, C.S.C., Ph.D. \$2.00.

Benziger Bros., New York City:

American Cardinal Readers. Books VII and VIII.—*Mangled Hands. A Story of the New York Martyrs.* By Neil Boynton, S. J. \$1.25.—*An Epistle of Jesus Christ.* By Johannes Lanspergus. \$1.65.—*Keep the Gate.* By Joseph J. Williams, S. J. 25c.—*Treatise on Prayer and Meditation.* By St. Peter of Alcantara. Translated by Dominic Devas, O.F.M. \$1.65.—*The Names of Christ.* By Fray Luis de Leon. With Introduction by Benedict Zimmerman, O.C.D. \$2.35.

Catholic Truth Society, London, England:

St. Paul's Epistle to the Romans. By Robert Eaton.—*A Poor Clare and Her Convents Amongst Us.* By Alice Dease.—*The Forty Hours (Quarant'Ore).* By J. R. McKee.—*Driftwood.* By Janet L. Gordon.—*Some Pages of Franciscan History.* By Paschal Robinson, O.F.M.—*The Church of England and Reunion.* By F. Woodlock, S. J.—*Between Ourselves Again.* By Joseph O'Connor.—*The Priestly Vocation.* By T. E. Bridgett, C.S.S.R.—*Clerical Celibacy.* By A. B. Kuypers, O.S.B.—*St. Aloysius.* By C. C. Martindale, S. J.

E. P. Dutton & Co., New York City:

St. Catherine of Siena as Seen in Her Letters. By Vida D. Scudder. \$3.00.—*St. Anthony of Padua.* By Ernest Gilliat-Smith. \$2.50.

Rev. Adrian Jerome Killser, J.C.L., Washington, D. C.:

Extreme Unction.

B. Herder Book Co., St. Louis, Mo.:

Jesus Christ, the Exiled King. By Henry Woods, S. J. \$2.25.—*The Incarnation Papers Read at the Summer School of Catholic Studies, Cambridge, 1925.* Edited by C. Lattey, S. J., M.A. \$2.25.—*The Primitive Church.* By D. I. Lanslots, O.S.B. \$2.25.—*Sermons for Sundays.* By Owen A. Hill, S.J. \$2.25.—*The Humanity of Jesus.* By Moritz Meschler, S.J. \$1.15.—*Ecclesia Orans. Die Väterlesungen des Glaubens.* By Athanasius Wintersig. Part III. \$1.75.—*Um die Wiedervereinigung im Glauben.* By Max Pribilla, S.J. 65c.

H. L. Kilner & Co., Philadelphia:

Ceremonial. By W. Carroll Milholland, S.S. Ninth Edition. \$3.00.

Liturgical Press, Collegeville, Minn.:

The Spirit of the Liturgy. By Abbot Emmanuele Caronti, O.S.B. Translated by Virgil Michel, O.S.B. 35c.

The Macmillan Co., New York City:

The Sick Call Manual. With Latin and English Texts. By James E. Greenan.

Casa Marietti, Turin, Italy:

I Conti Divini. Volume I. By Dominico M. Tricerri, O.P. 20 lire.

Rev. Charles E. O'Neile, San Francisco, Cal.:

Preaching Christ Crucified. By Charles E. O'Neile.

The Paulist Press, New York City:

The Vestments of the Roman Rite. By Adrian Fortescue.—*The Testimony of History for the Catholic Church.*—*Consecration of the Family to the Sacred Heart of Jesus.* By M. D. Forrest, M.S.C.—*Do We Mothers Know What We Want.* By Kathleen Norris.—*Meditation and Modern Life.* By Joseph McSorley, C.S.P.—*The Founder of the Paulists,* Father Hecker (1819—1888).

Frederick Pustet Co., Inc., New York City:

S. Augustini Confessiones. Cum Notis. P. H. Wagnereck, S. J. \$1.25.

St. Anthony Messenger, Cincinnati, O.:

The Seraphic Highway. By Fr. Fulgence Meyer, O.F.M. \$1.00.

P. Téqui, Paris (Charles Dien, 205 W. 85th Street, New York City):

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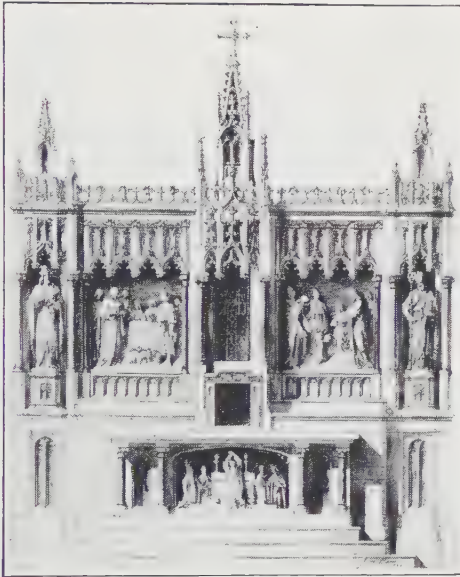
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REV. STANISLAUS WOYWOD, O.F.M., LL.B.

With a Preface by the

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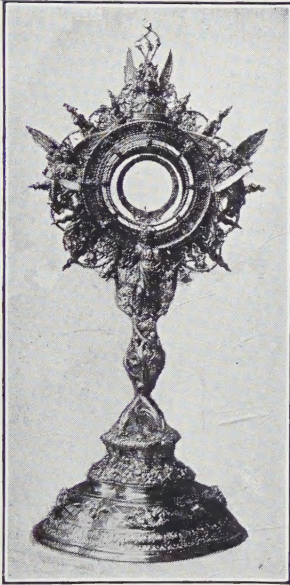
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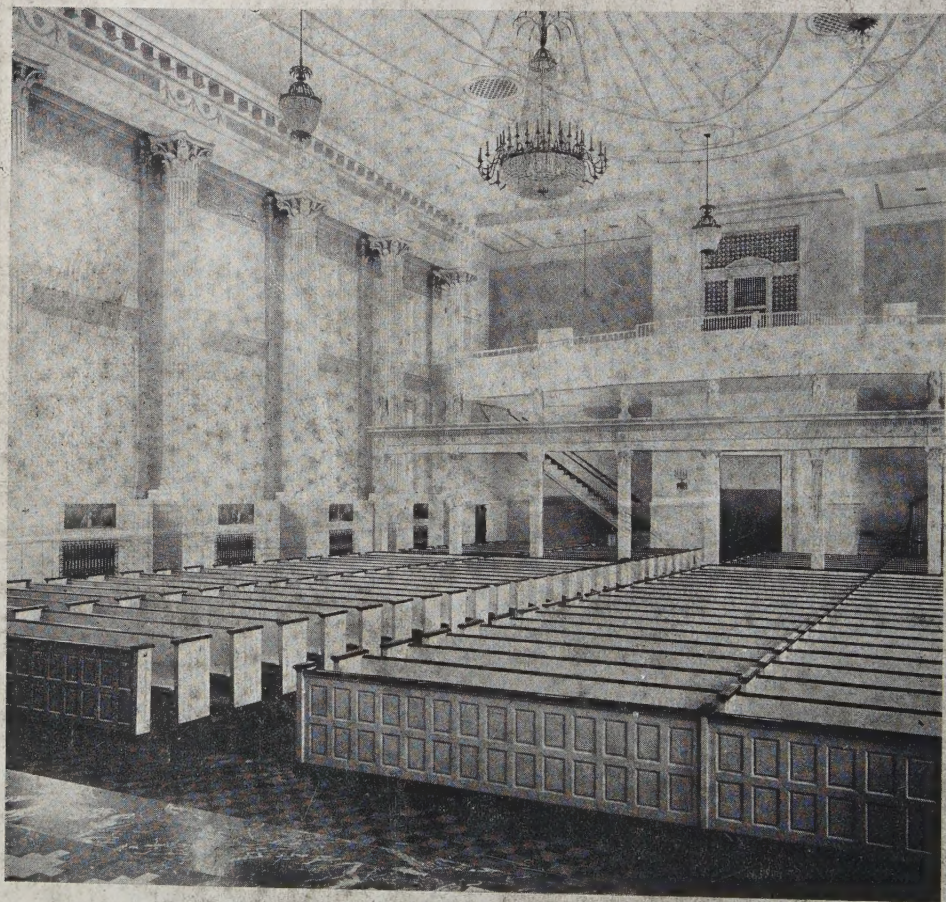
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